

The Churchman.

SAURDAY, MARCH 8, 1879.

It is a pity that the London *Times* always gets a blockhead to write up its editorials on religious matters. It has lately undertaken to tell the story of extinct "Evangelicalism" in the Church of England, a subject which deserves to be treated, if at all, with historical accuracy and with some little insight into the working out of results which lie beneath the surface. Such a pen as it actually employs would tell of the overflow of the Nile with contempt, and pronounce slime and stagnation its only consequences. It would never seek the secret of abundant crops and teeming harvests in the rise and fall of waters, which it would describe as nothing more than a strange and whimsical outbreak of dissolving snows that lasted but for a moment.

Now, in point of fact, the Evangelical movement in England was such a melting of the snows after the winter of Hanoverian torpidity. It was the natural result of returning warmth and sunshine, the Prayer Book making itself felt once more in all its rich assertions of the Atonement and the power of the Spirit, in contrast with the frigid moralities of the former generation. But it was a movement in its own nature transitional, and it has imparted all its life to the grand old High Church school, which has ripened under its impulses into the great catholic system of missions and foreign embassies, home evangelization and church restoration, vitalized cathedrals and national education; which, in a word, has passed into the whole life of the English-speaking race, and is felt far and wide over the whole earth. The *Times* needs better eyesight for home, and a grand telescope for foreign observation. Another generation will chronicle the history of religion in a way of which the microscopic vision of such journalism can gain no idea whatever.

THE truth is that none of these movements in the Church are the result of parties. If men believe that the Holy Spirit guides the Church, and by His influence enables her to preserve the truth, they must believe that it was He who has brought to men's hearts and minds the almost forgotten truths of His own presence and work, and of the importance of the sacraments which He makes effectual to men. These two great facts are not opposed to each other, and therefore cannot be the basis for opposing parties. They are, rather, correlatives. They are the two parts of God's present work in the hearts of men.

They do not belong to any parties or schools of thought. Still less can they be said to be discovered or promoted by,

or to be the peculiar property of, those who are extreme and violent in maintaining them. As well might it be said that the bubbles and froth on the surface of agitated waters are the cause of the motion.

As Mr. Mallock's lively articles on the superiority of Romanism, compared with all other forms of Christianity, are now interesting a good many people, causing Romanists to chuckle and possibly alarming a few Protestants, it may be worth while to point out one or two very simple facts. First, Mr. Mallock is only Mr. Mallock; because he declares that to his unchristian and unprejudiced mind the Romish Church is the only sect presenting Christianity in a rational and acceptable way, it does not follow that all the unbelievers of the day have sent Mr. Mallock as their representative to hang this wreath upon the papal chair. Secondly, as Christianity, if it be true, is supernatural, the opinions of disbelievers in the supernatural, upon its various phases, are worth very little, and their commendations of any particular one of dubious utility. And, third, as a mere matter of fact, there are "testimonies from disinterested sceptics" against Rome quite as strong as Mr. Mallock's for her. For instance, Mr. Fitzjames Stephen is a sceptic of at least as much prominence, learning, and critical acumen as Mr. Mallock, not gifted, indeed, with the same epigrammatic powers, and not capable of discussing theology with such a thorough "society tone," but still a man of clear thoughts, wide reading, and strong style. And any one who wishes to see views directly opposed to Mr. Mallock's, on the comparative intellectual merits of Romanism and Protestantism, will find them in Mr. Stephen's "Caesarism and Ultramontaniam," published in the *Contemporary Review* of March, 1874. We quote one sentence: "The Protestant always gets the best of the Catholic if he really fights him up to the point at which the Catholic, in despair, throws a match into the powder magazine." Is Mr. Mallock threatening to throw that match?

THE Church in Iowa has reason to "thank God and take courage." The seed sown in this diocese by loving Christian and churchly charity has begun to spring up and to bear fruit, the promise, we believe, of a noble harvest to the glory of God and the good of His Church. On Saturday, February 22d, Trinity church, Davenport, was crowded by Churchmen and citizens generally to pay fitting respect to the memory of the late Mrs. Clarissa C. Cook, relict of the Hon. Ebenezer Cook. It was but natural that the bishop and clergy of the cathedral and college

should attend with due solemnity the obsequies of the estimable Christian woman by whose charity the beautiful stone church and parochial school building of Trinity parish had been erected as a memorial to her husband. But the whole community was not prepared for the surprise that awaited them on the reading of the will of the deceased. Without going into minute details, this document devises \$100,000 to Church purposes in the Diocese of Iowa, and an equal sum for the establishment, under trustees named in the will, of a "Home for the Friendless," in Davenport, which is intended to provide for indigent females of any race or faith, though it is understood, from the appointment of the trustees, that the general direction of this noble charity will be under the control of the Church of the testator's love and membership.

Of the diocesan bequests, upward of \$10,000 is bequeathed to Trinity church, Davenport, of which \$7,200 is in trust for the support of services, \$1,000 for the Sunday-school, while provision is also made for a chime of bells for the church tower. Three thousand dollars are devised to Christ church, Davenport, to be invested for the maintenance of services, and \$2,000 for the erection of a rectory. An indebtedness of the parish, to the amount of about \$1,000, is released; \$10,000 is bequeathed to the trustees of funds and donations of the diocese for the use of the diocesan board of missions; \$10,000 is similarly entrusted for the relief of destitute parishes, and \$5,000 additional is devised to the bishop for the same purpose, to be used at his discretion. Ten thousand dollars, together with half of the undivided residue of the estate, which will increase the sum to \$60,000 at least, are bequeathed to the trustees of the diocese for the support of superannuated clergymen and widows and orphans of the clergy. Five thousand dollars are bequeathed to the Bishop of Nebraska for the weak parishes in that diocese, and the Society for the Increase of the Ministry receives a similar sum. Such are the provisions of this noble bequest to the Church. Of course, a year must elapse ere the legacies become available, and those who have kindly felt an interest in the diocesan work in Iowa will remember that these bequests can only be used for the purposes designated by the testator, and that the needs of the college in its several departments, theological, academic, and preparatory, the bishop's school for girls at Davenport, and the support of the candidates and postulants for Holy Orders, of which the diocese has seven in various stages of preparation at the present time, are pressing, and must be met by the liberality of friends to make even these noble bequests of real benefit.

THE TENEMENT-HOUSE PROBLEM.

The extraordinary interest of many citizens of New York in the matter of tenement-houses comes late; but better late than never. To those acquainted with the facts of the case, it has long been a matter of surprise that the city should be so concerned about the condition of the streets, and so little concerned about the densely inhabited houses which are upon them. A street, whatever its filthiness, receives a certain amount of light, and is, at least, swept every now and then by considerate and healthful winds. But a row of tenement-houses is like so many streets elevated one above another, and so shut in and barricaded at every point that they would often seem to be as hostile to air and sunshine as they are friendly to filth and sickening odors. It is conceived to be for the interest of no one that this immense space is duly swept and lighted, and made decently habitable and healthful.

Let any one conceive the difference in sanitary effects upon the city if Madison Square, for instance, were occupied by tenement-houses, with their swarming populations, amounting to six thousand, and converting so much healthful space into stifling apartments. But what of a space eighty-three times as large, inclosing half a million? What a splendid device for destroying the life-giving virtues of all the elements, and of making them the medium and instrument of disease and death! We do not deny that human ingenuity could not devise a worse system for generating and disseminating physical and moral impurities, but it would certainly require prolonged study and invention. If some committee should offer five hundred dollars for the best plan of a tenement-house, having in view the destroying of the comforts and privacy of home, of generating impurity and disease, and of killing infants, it would be curious to see how many would equal the scores and hundreds already in working order. At any rate, any arrangement which could kill off more than seventy per cent. of children under five years of age would deserve a prize.

That this shameful state of things can be remedied in a day no one supposes. There are a great many selfish landlords in a city like New York, a great many shiftless tenants, and a vast amount of perhaps inevitable filth and squalor. But unless it can be remedied, civilization is a failure. Unless some tenement-houses can be demolished altogether, and others erected in their stead, others be made to dislodge a portion of their inhabitants, still others have a better admission of light and air, and be a made more home-like and enjoyable, we may as well acknowledge that the doctrine of pessimism is not without a show of reason. At a great

meeting, held at Cooper Union, it was well said by one of the speakers that, "inasmuch as congress decides how many living beings shall be carried in the cabin of an ocean steamer, so the legislature may possibly prescribe the maximum of living human beings that shall be packed by night and day on each floor in a house which covers a lot twenty-five by one hundred feet in this city." That is one thing. Another thing is that if Glasgow found a way to pull down ten thousand houses, New York may do the same. A third thing is that if the most skilful planning cannot do justice, as it certainly cannot, when limited by a lot twenty-five by one hundred, it may take in hand some whole blocks of houses, just as we are told that thirteen existing tenements have been leased for their elevation and improvement by a company of ladies in this city, and that \$70,000 has been offered to a single clergyman, in sums of \$5,000 or \$10,000, by some six or seven gentlemen, toward \$1,000,000 for a model block. This, together with the extraordinary interest manifested in this matter, is a good omen of the future. As one of the speakers at the Cooper Union said, "There is a way out of this difficulty. It will be slow, it must be gradual; but if it is taken hold of in the right spirit, it is sure to come."

THE CONFERENCE AT LAMBETH.

Coming to speak of the Lambeth Conference, the point about which all my English experience revolved, I ask you to remember two things. Some people in this country who conjured up alarms beforehand of a Canterbury patriarchate and an assumption of papal powers into the one archbishop or the one hundred bishops, have been obliged to make themselves busy since the conference met by very needless emphasizing of the fact that it was *not* a synod, which it never claimed to be; that it published no encyclical, which is only partly true; and that its results were harmless, because they were insignificant.

Of the first I need only say that, without information from without, or discussion within, the bishops gathered at Lambeth realized exactly the informal character of their meeting, and claimed for it no authority beyond its inherent moral weight; which one may say modestly, is greater than the individual opinions of any absentee. Of the second I must say with frankness that to my great regret, and in spite of my very earnest effort in the conference in such good company as the Bishops of Lincoln, Western New York, and a good many others, it was decided not to issue an encyclical. But we who wished otherwise were almost content when the reports of the committees were, *word for word, and one by one, adopted*, not accepted but adopted, by the conference, and sent out as the deliberate counsel of all, *addressed to "the faithful in Christ Jesus," "commending to them the conclusions"* which had been reached. I transcribe the opening sentences of the letter, *not calling it "an encyclical,"* because I cannot read or

hear it now without the same thankful thrill that stirred me when the archbishop read it to us first, with the sense that I was indeed a bishop of the Catholic Church, a bishop in the great Church of God, and not the superintendent, by their election, of any number of congregations. . . .

The letter, twice commending its contents to all the faithful in Christ Jesus, found additional extension of address, it seems to me, in the fact that it has been translated into Greek and Latin, plainly for Greek and Latin Christians, *jussu Reverendissimi Archiepiscopi Cantuariensis*.

As to its actual results, I name here but two, either of them worth crossing the Atlantic to have helped on. A year ago, when we were thinking of this conference together, I suggested as matters of grave practical importance which would demand its attention, "our relations to the Old Catholic movement, and the establishment of, and terms of intercommunion with autonomous national Churches, the relations among foreign missionary episcopates, English and American, the question of English and American chaplaincies, and a plan for regulated representative synodical action among the different portions of our communion." Now it so turned out that all these matters, some of them not on the agenda paper, came under discussion. And out of the discussion have already grown two practical facts of the first consequence to Christendom:

1st. The Japanese Christians are to have one Book of Common Prayer in their own tongue, instead of being puzzled by two Prayer Books, English and American, with just enough difference to be troublesome, while the English and American missionaries were in the communion of the one Church. The wise and excellent report of the committee on this subject, on whose recommendation this long-desired result has been attained, embodies principles of liturgical and ecclesiastical catholicity and sense, which, if they sink into our missionary boards and missionaries, will utterly change the aim of missionary working from the effort to transplant the "Protestant Episcopal Church," or the "Church of England as by law established," into a foreign soil, as exotics, to spindle and die, into the effort to build up a native Church, with a native ministry and a national liturgy of its own; the only condition as to the liturgy being, as the conference recommended, "that the principles embodied should be identical with the principles embodied in the Book of Common Prayer." Hereafter, at any rate it will not be necessary to have, and to stand out for, two Offices for the Holy Communion, and I hope the test of orthodoxy will not be the exact translation of "Dearly beloved brethren" into Japanese.

Greater than this result by far, and beyond the most sanguine hopes, was the result from the committee's report on "the position which the Anglican Church should assume toward the Old Catholics, and toward the persons on the continent of Europe who have renounced their allegiance to the Church of Rome, and who are desirous of forming some connection with the Anglican Church, either English or American." The report of this committee states, in terms that are resonant with the old voices of primitive days, the basis of Catholic union among believers. M. Loyson, who quotes it in the appendix "pro causâ Catholicâ" to his very remarkable conferences on the principles of Catholic reform, says, "Not

without profound emotion do I come to read the acts of the Lambeth Conference, at the conclusion of which I myself assisted under the venerable dome of St. Paul's in London." Its conclusion so runs:

"The principles on which the Church of England has reformed itself are well known. We proclaim the sufficiency and supremacy of the Holy Scriptures as the ultimate rule of faith, and commend to our people the diligent study of the same. We confess our faith in the words of the ancient Catholic creeds. We retain the apostolic orders of bishops, priests, and deacons. We assert the just liberties of particular or national Churches. We provide our people, in their own tongue, with a Book of Common Prayer and Offices for the administration of the sacraments, in accordance with the best and most ancient types of Christian faith and worship. These documents are before the world, and can be known and read of all men. We gladly welcome every effort for reform upon the model of the primitive Church. We do not demand a rigid uniformity; we deprecate needless divisions; but to those who are drawn to us in the endeavor to free themselves from the yoke of error and superstition, we are ready to offer all help and such privileges as may be acceptable to them and are consistent with the maintenance of our own principles as enunciated in our formularies.

"Your committee recommend that questions of the class now submitted to them be dealt with in this spirit. For the consideration, however, of any definite cases in which advice and assistance may from time to time be sought, your committee recommend that the Archbishops of England and Ireland, with the Bishop of London, the Primus of the Scottish Episcopal Church, and the Presiding Bishop of the Protestant Episcopal Church in the United States of America, the bishop superintending the congregations of the same upon the continent of Europe, and the Bishop of Gibraltar, together with such other bishops as they may associate with themselves, be requested to advise upon such cases as circumstances may require."

And the very first act of this committee, through "its most admirable representative, the beloved and venerable Primus of the Church of Scotland, has been to throw the protection and oversight of our episcopate over the effort making in France to re-establish there the Gallican Church, with its national liberties and its anti-Tridentine catholicity. M. Loyson's letter is dated August 4th; and the reply of the primus is dated September 23d. Time enough has passed to give opportunity for careful consideration of the very important questions involved. And the temperate and accurate statement by the French priest and the Scottish bishop must, I think, set at rest the legitimate fears of those who rightly respect the old canon against episcopal intrusion, the being a busybody, *ἀλλοτριό-ἐπισκοπος*, St. Paul calls it, "in other men's matters." . . .

M. Loyson writes me from Paris on the 7th of December: "The primus has authorized me to publish the correspondence which is the starting-point of our work in its actual form, as a mission, without its own bishop." He had told me before of the withdrawal of all government obstacles to the organization of a congregation. He adds in this letter: "The excellent Mr. R. (an American, I am glad to say) has rented an admirable building in the centre of Paris, and will add the amount

of money needed to put it in repair. Once organized, the committee will undoubtedly reimburse him, but he is none the less very generous in making the advance. Such friends are rare, and we ought to esteem them at their worth, and when God grants them, thank Him as for a signal benefit." And then he adds, what is the enthusiastic mainspring of his life: "What glory and what happiness to consecrate one's entire life, in poverty, and if need be in opprobrium and under anathema, to the upbuilding of this eternal city of God and man, which is the Catholic Church of our Lord Jesus Christ."

I wait anxiously for further news of this. Money is wanted for its beginning, and a priest or priests to help in the upbuilding. But the great difficulties, civil and ecclesiastical, are removed, and that the Lambeth Conference made this possible is justification a thousand times over for its assembling, and indication of God's hand in it.

It is of course impossible for me to take up one by one the reports and results of the conference. But there are two matters about which I was deeply interested, of which I must speak at length in connection with what I have to say of the conference itself; and they happen to be the Alpha and Omega of the reports. I said in this same presence a year ago that it would be the special hope and purpose of my going to secure some plan to be submitted afterward to the deliberative bodies of each national Church for the formation of a general council, in which each national Church should be represented by delegates, episcopal, clerical, and lay, and whose decisions should be binding only upon such national Churches as should approve and adopt them. Those who were with me in the conference, and especially my right reverend brethren with whom I was associated in the committee on the first subject, will bear witness that I strove with all my power to accomplish something more definite than we attained. It would be idle to pretend that the report of the conference on this great subject is all that one could want. But it is ungracious for me not to add that my urgency of the matter was respectfully received; that it gave some tones of stronger color to the report than it would otherwise have had; and, taking the testimony of my brethren of Pittsburgh and Western New York as to the great advance of the second over the first conference in definiteness and distinctness of purpose and result, and accepting the existing condition of things in the English Church, I am inclined to believe that all was done that could have been. I am at least clear that the third conference of bishops will have one great advantage over the other two—for the suggestion is sure to be adopted which the bishops unanimously made, that "in future the conference shall be invested with somewhat larger liberty as to initiation and selection of subjects for discussion." And if another conference should be called, as the report suggests, "at the request of, or in consultation with, the bishops of our communion," the archbishop calling it would feel himself relieved, by sharing it, of the very serious personal responsibility devolved on him when he is the only convener; and the bishops attending would be freer, as not merely invited guests of the most gracious host in the world, but as brothers meeting together on the common and equal ground of bishops in the Church of God. Meanwhile I am glad that we have devised, what I hope will

be adopted, a better name than the "Anglican Communion," which savors too much of imitation of the name of the pope's Church; namely, "the Church of England, and the Churches in visible communion with her." And I call attention to the curious fact that M. Loyson, before our meeting, devised the name of Anglo-American, and goes further than we should in what he says of the oecumenical council. The conference said: "The assembling of a true general council, such as the Church of England has always declared her readiness to resort to is, in the present condition of Christendom, unhappily, but obviously, impossible." M. Loyson says: "In the divided condition of the Church, oecumenical councils are not possible. I add that happily they are not necessary, for there is no more either dogma to formulate or heresy to proscribe." I have added that portion of the report of the conference to this address, because in all its points I think it the most important report of the conference; and I believe I think this, not because I had a hand in its draughting, but because the matters with which it deals are the critical and cardinal questions which most concern our national Church, in its relation to the mother Church and to the colonial branches.

To what I have said of the other determinations of the bishops, I must add a word about the last subject of our discussion. Carried with a remarkable unanimity and justly regarded as a wise and gracious resolution of a vexed and difficult question, I still regard its introduction as an unfortunate mistake, because it was not on the "agenda paper;" because it dealt only with one of many practical difficulties which should have been treated, if it was; and because it came in so late in the session; and, therefore, I protested against its consideration from the start, as did many others.

But for the fact that we found ready-made to hand a statement in almost all points unobjectionable, drawn up years ago (it is an open secret to say) by the subtle pen of the late Bishop of Winchester, the side wind which brought this issue before the conference, outside of its announced subjects, would have drifted us on the rocks. As it is, I cordially accept its statement as to the position of the Church of England upon this mooted question, and of course of our own Church, which is the same; though with humble deference to the exact scholarship of the distinguished author of "Epistola Centum Episcoporum, etc., Græce et Latine reddita," I think the *ἐξῆναι* in Greek, and *licere* in Latin, are stronger words than we used when we said that "no minister of the Church is authorized to require from those who may resort to him to open their grief a particular and detailed enumeration of their sins."

This portion of the report you will find printed with my address, because its great importance demands your consideration. In England, just now, popular feeling, with its usual indiscrimination between truth and untruth, is roused and greatly excited on this subject. With us there is but little if any of this, or of any other extreme of teaching or of practice. The use of private confession is an inherent right of sinners, and the power of absolution is involved in the office of every priest. With Rome it is used as food. To the Protestant it is poison. With us it is neither, but a medicine which needs careful prescribing and administering, and infrequent use. To deny and denounce it is the act of

ignorance or insincerity. To urge its common use as "a requisite to the reception of the Holy Communion," or as "a condition of the higher spiritual life," not only is dishonest to the Church, but is so blindly in the face of experience as to be what the lawyers call "dangerous insanity." For the corrupt morals of Roman Catholic countries and the irreligiousness and non-attendance of men at the sacraments are the direct and natural fruit of compulsory and constant private confession. To prescribe the manner of its use is the plain right and duty of a Church, and this Church has prescribed it in a way that ought to prevent the false statement of some, that private confession is altogether disallowed among us; or the perversion of others, who, in spite of plain ecclesiastical prescription and purpose, are a law unto themselves. Having said this in justice to myself and to many other and wiser men who felt with me upon this subject, and in explanation of my efforts to exclude its consideration, and my subsequent vote for the adoption of the words as finally proposed, I have said all that is either needful or proper for me to say.

Of the broader and more general subject of the spirit of the conference itself there is much that I should be glad enough to say if there were time to say it here and now. Where I have already spoken, and in what I have written, I have said enough of the personal things. As those memorable days come back to me now, the opening service at Canterbury, our first gathering for Holy Communion in the chapel at Lambeth, our daily meetings there for Morning Prayer, our celebration on St. James's day, our committee meetings, our sitting together for the two weeks in the palace library, the remainder that comes back to me with clearest and strongest emphasis is the deepened and increased realization that was upon us all the while, of the meaning and majesty of one article in the Nicene Creed, "I believe in one Catholic and Apostolic Church." There was a feeling through the conference, as though Isaiah's prophecies, that lie with every year under the star of our Epiphany-keeping, were not only sounding in our ears, but standing with partial fulfilment before our eyes. "Lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought, thou shalt call thy walls salvation, and thy gates praise. Thy people, also, shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time. Kings shall be thy nursing fathers, and their queens thy nursing mothers; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me."

I knew well enough that we were to separate and come back to the plain and unromantic details of each bishop's work, to the cares and anxieties and disappointments and discouragements which wear, far more than hardest work, a bishop's life. I knew that we were to turn from all the prestige which attaches to a bishop in England, and I was glad of it, for it means, what a true man likes best, that we were to stand first upon the spiritual glory of our office, and then on

our personal manhood. I knew that we were to come away from a hospitality so lavish and incessant, that what seem to us magnificent incomes can hardly be equal to the expenses of those who so literally fulfil the apostle's description of a bishop as one "given to hospitality." And I did not regret that, for after all the intimate welcomes of dear homes in my own diocese are better than this. And I knew that I was to come from the glory of the English Church buildings to the comparative commonness of even the best of ours, and to the superlative commonness of this dear ugly building that takes to Christmas decorations naturally, because it is so like the stable of the first Christmas. And I was always glad of that—in prospect and in hope, and never so glad as when I knelt in it on Christmas morning. But through all these prospects, and still more, now in retrospect, I felt that I must be more of a bishop, and more of a man from the baptism of the power of the second Lambeth Conference; because in size, in spirit, in character, in representative extent, in loving brotherliness, in single-mindedness, in unity, in ability, in intellectuality, in spirituality, from beginning to end, it made me know, as I never knew before, the meaning of the Creed's outburst of proud and joyful faith, as much part of every whole belief as the first article, "I believe in one Holy Catholic and Apostolic Church." Would to God that some magnetic power were mine to thrill this message, and the meaning of it, into all the hearts of all that were not there.

—From Bishop Doane's Convention Address.

(To be continued.)

CLERGY AND PEOPLE.*

We are here for no general or uncertain purpose. We have met at the beginning of this solemn season of the Church's year, which has always been used to quicken and refresh the spiritual life of clergy and people, for three definite ends: (1) by united prayers and supplications to obtain a fresh baptism of the Holy Ghost for ourselves and for those committed to our charge; (2) by a devout partaking of the sacrament of Christ's body and blood to draw nearer to Him from whom our commission to minister in holy things is derived, to enter more earnestly into His example, His character, His work, as the Pattern, Priest, Prophet, and Ruler of a redeemed humanity, and so to stir up the gift that is in us by the laying on of hands; (3) as the ordained officers of the kingdom of Christ to take counsel together on certain questions of duty and work, which, though never absent from our thoughts, yet, at this time, have a special claim upon our consideration. What I may be able to say may be of comparatively little moment. My aim will be accomplished if, as the result of this assembling together to-day, you shall be more deeply impressed with a sense of the fellowship of the Christian ministry, and of the duty and power of that fellowship to bring you into closer sympathy, to enable you to bear one another's burdens and so fulfil the law of Christ—to give to the younger and less experienced some light and courage and strength drawn from acknowledged veterans in the service.

The first subject to be handled is ourselves; the second, our flocks; the third, our office, at least, one phase or function of it.

* An address to the clergy of the Diocese of Long Island, delivered by the Rt. Rev. A. N. Littlejohn D.D., bishop of the diocese, at a conference in the church of the Holy Trinity, Brooklyn, Feb. 27th, 1879.

Ourselves, ministers of Christ, stewards of the Divine mysteries, priests of the Most High God, leaders and teachers of the faithful, heralds of salvation to the unbelieving and impenitent, by whom, as in Christ's stead, God beseeches all men to turn from their sins and be saved. As such, what are our special duties and exercises at this time? When the Church solemnly calls upon her clergy and her people to examine and try their ways, to sanctify a fast, to thrust the world aside, and to enter upon a severer discipline, it is plain that, whatever the work, the leaders must go before the led, the shepherds must move in advance of the sheep, the commissioned officers must precede the rank and file of the militant host. If the people are to be lifted to a higher plane of duty and worship, their priests must stand where they can beckon them up to it. Therefore inquiry, scrutiny, judgments, reform, revival must begin with them. There is no time and, in your hearing, no need to describe the ideal of the ministry as we find it in the New Testament or in the lives of those who have embodied it. We know that our ministry should be a growth—if not in the gifts and faculties which compose it, at least in the power to use them. What is human and earthly in it should be all the while merging more and more into the Divine and heavenly. Its dominant motive should be constantly changing from the less to the more perfect. Beyond all else, entrusted to us, it enfolds the powers of the world to come, and witnesses to the dispensation of the Spirit. As such, to be true to its own law, it should find in each year the evidence of higher purity of tone and increased fruitfulness in the grace and knowledge of our Lord Jesus Christ. This, we are all ready to exclaim, should be the case. But, alas! experience tells a different story. What a struggle to maintain even a respectable average of gifts, motives, labors! How many fall below that average! how few rise above it! How many decline from the fervor of devotion and concentration of purpose with which they began their ministry! How few, after ten or twenty years of labor, can honestly claim to have advanced in these qualities! We may say, this is not to be wondered at; and it is not. I may not dwell upon the causes. It is enough to name them; for the sufficient proof of their power is in our own consciousness. There is the deadening effect of routine. There is the hardening influence of constant familiarity with holy things, either as objects of mental contemplation or as themes of public speech. There is the subtle temptation to merge a Divine vocation into a respectable profession, which owes us a living. There is the dull, steady attrition of the world, with its coarser aspirations, its lower motives, its selfish instincts. There is the deterioration of spiritual power that comes of obscurity, discouragement, apparent failure, lack of appreciation among the flock, poverty, and change, and the gradual paralysis of faith in the triumph of good over evil, truth over falsehood. It is not in human nature to be habitually hopeful, habitually fervid, and habitually energetic, when it is found that these qualities do not produce the results we anticipated. Now, these are the facts; this is the common experience. And yet woe to that man of God set in official position who succumbs to them, who consciously allows this deterioration of a Divine gift and commission to go on. It must be resisted at all hazards; and to resist it successfully, a strong

counter effort must be put forth; and it is part of the value of Lent that it sets us at work in this direction, and provides special helps and stimulants for doing it. This is the time for self-scrutiny and introspection, for reexamining the interior drift of our lives, for turning up to the eye of the memory and conscience not only the original covenant obligations put on with our Christianity in Holy Baptism, but also the special superadded vows of our priestly vocation. We once declared, at a very solemn moment, that we believed ourselves inwardly called by the Holy Ghost to this office and ministry in the Church of God. Has the evidence of that call strengthened or weakened with the lapse of years? Have we regretted or rejoiced over the place and work which that call assigned us? Was there a reality in the words, "Receive ye the Holy Ghost," or have we doubted whether anything at all was received by us at that moment? We vowed to be diligent in prayer and in the study of the Holy Scriptures, and for this end to lay aside the study of the world and the flesh. Have we done so? I need not go over the rest. I simply indicate the line of inquiry. This is the time to compare what we have been and have done with what we promised to be and to do. As we do so, "oh, for one sight of the Cross, the pierced hand, the wounded side! Oh, for one keen throb of remembrance! How shall I look on Him whom I have betrayed? How shall I, on whom His hand was laid, to whom His powers were granted," face the peril of having preached unto others, and in the end of being a castaway myself?

St. Paul was vigilant and bold in warning those whom he set over the churches under his care to beware lest their ministry should be blamed. Without repeating his language I may say that his warning is always timely, and especially now. To what extent, if at all, the ministry is declining in its inherent as well as traditional influence, it is needless to inquire in this connection; but that it is blamed, among other things, for acquiescing in a standard of professional demeanor and service below that set forth in the Holy Scriptures, and observed by the best and wisest in this Divine vocation in every age, for allowing its rule of life, and the minor morals growing out of it, to be adulterated and enfeebled by an undue conformity to the self-indulgent ways of a social life, called Christian by courtesy—that it is blamed for this there can be no doubt; and to the full extent that the blame is just, there is a loss of spiritual power in every sermon that is preached, in every office that is administered, in every case of direct dealing with the individual soul. Whatever may be said of the damage wrought among us by the false liberalism or avowed scepticism of the day, or by the unfortunate divisions of Christendom, with all their sect rivalries and contentions, it is my belief that the weakest points in our line, offensive and defensive, are precisely those which have been created by the gradual intrusion of tastes, methods, indulgences, practices, which, in a hundred ways, are the known and accepted badges of baptized worldliness. I need not stop for examples and illustrations in our general Church life. I am speaking now of and to the clergy—the chosen deputies of Christ—the commissioned shepherds of the flock. And, to leave no doubt as to what I mean, I will take a single case in point. It is sometimes laid down as a sort of axiom, which no one is likely to dis-

pute, that nothing can be wrong in a clergyman which is not just as wrong in a layman. That priest has already become sadly demoralized who can find comfort in such a view, or who can accept it as a convenient apology for doing doubtful things or being found in doubtful places or in doubtful company. That man's eyes are already set, not on things above, but on things beneath. In his wish to lower for himself the ministerial standard he has learned to reason backward. It is said, such and such amusements—theatre-going and opera-going, for instance—moderately enjoyed, and with due discrimination, are clearly not wrong in a layman if he is in other respects a good man. Why, then, should they be wrong in a clergyman? Now, the true answer is to be found not in a nice balancing of opposing expediences, not in supposed consequences to others, one way or the other. The answer is above and beyond all casuistry. If it be the true answer, it will not be reasoned out. It will come leaping like a spontaneous impulse from hearts that have vowed to take up the cross and, forsaking all, to follow Christ. It is implied in every line of the Ordinal that there is no complete service for Christ that does not begin, continue, and end in self-sacrifice. The priest who means to be an ensample to the flock, and whose soul is aflame with the holy fire that burned in the Master's soul, is never casting about to find the last possible barrier that separates him from unlawful or worldly indulgence, never asking what he may do without disgracing his vocation or creating scandal, never discussing the precise amount of conformity to the world which he may venture upon without loss of reputation or influence. Oh, no! The one question with him is, how near he can get to the mind that was in Christ Jesus. The roads lead in opposite directions, and to travel the one is to give up and move farther and farther away from the other.

But there is another consideration involved. The clergyman is the layman *plus* all that is given and demanded in the loftiest and holiest calling possible to man—the priesthood of Christ; just as the magistrate is the citizen *plus* all that makes the magistrate, or the military commander the common soldier *plus* the responsibilities of his position. The minister cannot, at will, put on his office and put it off according to his surroundings. His character, like his office, is indelible and continuous, and that character, that office, is essentially spiritual; and because it is spiritual it wields the powers of the world to come, or rather the powers of the kingdom which is not of this world. It acts for Christ, it acts with Christ, it acts under Christ. He, by the Spirit, gives to its every function whatever virtue it has; wherever it is, it is representative of that which is above itself and which speaks through itself. And so office, character, conduct, habit, influence, are in every priest but integral parts of his priesthood, constituting an organic whole that is one and inseparable. On both grounds there are many things which a layman may do or leave undone, but which a clergyman may not do or leave undone. The life of the former is conditioned by his secular occupation as well as by his Christian vocation; the life of the latter by an office which dominates all else, and must be judged by a standard peculiar to itself. It must be in the world, and of the world, yet above the world.

As to the second topic proposed for consideration, viz., the best means for awakening

in the faithful increased interest in the special teachings and services of the Church at this time, that must be handled in the conference which is to follow this morning.

On the third and last topic I must ask your attention for a few moments. Nothing can be more important than the relations of our pastorate to individual souls. It is clearly the mind and theory of the Church that those relations should be very intimate. And what the Church teaches on this subject is only a reflection of what is taught and required in Holy Scripture. Our Lord, as the Shepherd of the sheep redeemed by His blood, knew every one of the flock. He, indeed, took upon Him our nature as a whole. He died for the race as a whole. His atonement compassed the needs of humanity. And yet He ministered to each soul as though it stood alone. His sympathy and love were personal as to their source, and personal as to their object. He entered into the experiences common to all; but He also made room in His heart for what is peculiar in every individual experience. If He spoke to men in assemblies and in bulk, He also dealt with men as individuals—no two of whom were alike in their sin, their doubt, their sorrow, their weakness, their necessity. So with the apostles, teachers, pastors, evangelists whom He commissioned. St. Paul, for example, ruled over and disciplined the Churches under his care as Churches; he wrote to them as Churches. But in his relations to individual believers he declared, "Who is weak, and I am not weak? who is offended, and I burn not?" So it ought to be with us; but, manifestly, so it is not. The Church invites her members not only to assemble in the sanctuary for joint acts of worship, not only to organize into fellowships and brotherhoods and congregations in order the better to hear God's Word read and preached, and to partake of the sacrament and profit generally by all duly appointed means of grace, but she invites them *as individuals* to seek, when occasion may require, godly counsel from their minister, to open up to them the hurts and wounds and griefs which shadow their faith and hinder their joy. How seldom the invitation is heeded I need not say. The claim for help and guidance which the invitation implies is practically forgotten by the people; and the obligation to render them is so seldom pressed upon the clergy that they, in turn, have come to regard it as a very extraordinary emergency which should induce any parishioner to apply to them for this purpose. When the clergy are so approached the inference is, at once, that it must be a very unusual grief, a strangely besetting sin, an overmastering sense of guilt which could tempt the tossed and aching heart to rend its veil of privacy and lay open its secret struggles ever to the ordained guide, the commissioned helper and counsellor of souls. What a sad proof of the unfortunate drift in these times! What a revelation of the unused powers of our pastorate! Nay, what a testimony to the barrenness and inefficiency of our office on this whole side of its work—this habitual remoteness of the flock from the shepherd, these walls of separation reared by modern negligence, and isolation; the priest charged with the care of souls, and yet the reality dwindled into a figure of speech, a tradition of the past, an empty utterance of the Ordinal! Why, these are facts which not only arraign, but impeach our administration of the trust committed to

us. Disuse of the power to guide has been punished by feebleness and vagueness and incompetency when the exercise of the power is demanded; while among the people the need of this power has been so long dormant, so long stifled, that they have either become unconscious of its existence or have ceased to think it of any moment.

Such has been our practice, or, rather, neglect of practice, such our training for the holy office that the average minister to-day rather dreads than courts the exercise of this function of individual guidance. He has come to regard his preaching as quite sufficient for all needs; and when through with that he is through with his duty as an instructor and helper of souls. He may be strong in the region of generalities, but weak when confronted by particulars. He is clever at verbal description of moral disease, but quite thrown off his balance in the presence of a special distemper. Knife and cautery, blisters and poultices, and all the thousand resources of a spiritual *materia medica* have figured in his rhetoric, but he has neither nerve nor skill to handle them in a specific case of real trouble. The true and complete physician, whether of soul or body, should be a competent lecturer on the principles involved in his work; but he *must* be at home, apt and well furnished for every crisis, at the bedside of the sick. No theoretical knowledge, no faculty of telling what he knows, can excuse him for ignorant bungling when his finger is on the pulse of his fever-stricken patient.

As for the causes of this state of things, the inquiry needed to compass them were too long and devious to be entered upon here. There is the abhorrence of the Romish confessional, which, in guiding and helping, does so much of both, and in such a way as to undermine personal responsibility. There are the unhealthy publicity and meddling, morbid inquisitiveness of prayer-meeting and class-meeting experiences, which tempt some people to figure in the rôle of glorified angels, and others in that of redeemed and sanctified devils—and all to gratify, sometimes, a craving for excitement, and at others a passion for dramatic incidents, even in religion. And then there is the modern notion, so much idolized in some quarters, that every soul with the Bible in its hands not only can, *when necessary*, work out its own salvation, but, *as a rule*, ought to do it independently of means which God would not have ordained had they been needless—independently of the Church, which is Christ's own body; independently of the priesthood, which is Christ's own representative in the discipline and nurture of souls. But, besides, there is the latent, half-paralyzing, widely-prevalent doubt as to whether Christianity is what it seems; a doubt which poisons the very atmosphere breathed by whole masses within the pale of religion and sends its canker down to the roots of the popular faith.

However we may describe or estimate the causes, the state of things to which I have referred cannot be too much deplored. Whether the fault be in the people, or in the ministry, or in the unhappy temper of these days, or in all, the evil should be taken in hand and a remedy applied. Let not the clergy wait for the people, deeming it time enough to take up the duty in earnest when they shall be pressed to do so; but rather, after making sure of the mind of Scripture and the Church, let them speak plainly to their flocks, reminding them of their right

and their privilege, and of the sore loss they suffer by ignoring them; and assuring them also of welcome and sympathy and of such careful, loving, conscientious treatment as will bring comfort and strength to their burdened souls.

QUEEN ELIZABETH.

The *Hartford Courant* tells us that Dr. Parker has been preaching a sermon about the Puritans, in which he "characterized Queen Elizabeth as an 'utterly irreligious woman.'" Hapless lady! When Pius V. excommunicated her, in 1570, he denounced her as a Calvinist, because she sympathized with the French Protestants. Bishop Barlow, who commented on the pope's bull, tells us the interesting story in his very able quarto called the "*Brutum Fulmen*." Disraeli the elder, in his exceedingly able book about the Jesuits, which ought to be better known, tells us the Jesuits hated her most heartily, and called her that "miserable woman." The Puritans joined them in this malediction, and called her and all her abettors, as Sir R. L'Estrange tells us, "a papist in masquerade."

The Romanists denounced her, then, as a miserable Calvinist, the Puritans denounced her as a papist in disguise, and now Dr. Parker crowns the climax by telling us she had not one spark of *vital piety*.

It would be a feat for old Proteus himself to go through characters of such utter contrariety. The real truth about the matter is, she understood both Romanist and Puritan to perfection, and foiled them both. Dr. Parker would fain have it that her ministers were a drag on her. Why, Walsingham defeated the Jesuits by their own tricks, and perhaps no mortal man ever received so many of their execrations. Burleigh dealt most adroitly with the Puritans. He coolly asked a section of them to state their grievances; they did so; he then presented their document to another section, and they altered it in six hundred particulars! He showed them their contradictions, and quietly turned them out-of-doors, with the stinging remark, "When you can agree among yourselves we will listen to you." He, of course, was as detestable to the Puritans as Walsingham was with the Jesuits. And a lady who kept such men in her cabinet was a Calvinist and a Papist mixed together!

T. W. COIT.

ENGLAND.

ANOTHER JUDGMENT BY LORD PENZANCE.—On Saturday, February 9th, Lord Penzance, as Dean of Arches, pronounced a judgment in the case of Sergeant and others vs. the Rev. T. Pelham Dale, which was a prosecution of the incumbent of St. Vedast's, Foster Lane, for ritualistic practices. The defendant did not appear. Of the thirteen allegations, eleven were proved, one was not proved, and one was withdrawn. The proved charges were using lighted candles, wearing illegal vestments, bowing during the prayer of consecration, mixing water with the wine, elevating the elements, elevating the alms making the sign of the cross toward the congregation, causing the *Agnus Dei* to be sung immediately after consecration, wearing the biretta, the eastward position, and causing the bell to be tolled during the consecration. Mr. Dale took no steps to defend himself. He merely took care to keep himself out of the way, and to receive no notices or papers connected with the proceedings. Various plans were tried to reach him, but all without effect. A notice was enclosed in a registered letter, but Mr. Dale suspected mischief, and refused to take it out of the postman's hands. An officer of the court was sent to the front door, but Mr. Dale was too

quick for him, and ran down the back stairs and hid himself in the basement of the house. His trust, it seems, is that the proceedings against him may by and by be proved to have been in some way irregular, and he reserves his right to take such steps as he may be advised for the protection of his just rights. He certainly has experience on his side thus far. The attempts to enforce the Public Worship Regulation Act have been so conspicuous hitherto for their want of success, says the *London Times*, that Mr. Dale will be singularly unfortunate if he can find no loophole for escape.

The services at the church on the following day were attended by very few persons, the Holy Communion was not administered, and none of the forbidden things were apparent.

"QUIET DAY" AT ST. PAUL'S.—A "quiet day" was held at St. Paul's on Tuesday, February 11th, for the second time by the clergy of the Dioceses of London and Rochester, who were invited by their respective bishops, in St. Paul's cathedral. The Bishop of London celebrated the Holy Communion at 8 A. M. About sixty-five clergy were present. At the ordinary matins at 10 there was a very large congregation, and at its conclusion the Bishop of London remained kneeling in one of the stalls till 11:30, during which time the clergy kept dropping in, those from the Rochester diocese slightly preponderating. The Bishop of London entered the pulpit and said that he could bear witness to the value of the "quiet day" last year as one of refreshment. His lordship did not doubt that the prayers and intercessions of last year had their place in the mysterious chain of Divine cause and effect. The Bishop of Rochester gave an address in the afternoon.

MISSIONS TO AFGHANISTAN, BELUCHISTAN, AND KAFIRISTAN.—At a recent meeting of the committee of the Church Missionary Society, the subject of missions to Afghanistan, Beluchistan, and Kafiristan was fully considered. The Rev. T. P. Hughes, Sir F. Goldsmid, and Gen. G. Hutchinson attended, and gave valuable information; and letters were read from Sir W. Muir, Sir R. Montgomery, Sir H. Norman and other Indian officers and statesmen. A resolution was adopted to strengthen the existing Church Missionary Society stations on the frontier, with a view to advance into all the three countries named as soon as the way is opened.

FRANCE.

OPENING OF M. LOYSON'S CHURCH IN PARIS.—Père Hyacinthe's chapel was opened on Sunday, February 9th. The building (seating about 800) was packed to overflowing, and an immense crowd outside pressed upon the doors. The conduct of the assembly within, before the commencement of the services, was in the highest degree censurable. We extract from an account written by the Paris correspondent of the *London Guardian*:

The very indecorous buzz, or rather clamor, of conversation which was kept up ceased when the Père Hyacinthe issued from a small door behind the altar. He wore the usual white tunic of a Roman Catholic priest over a black *soutane*, the former being handsomely trimmed with silver and fastened in front with a silver cord and tassels. Over the tunic hung a stole of rich white silk. He was pale and evidently agitated, but his really fine and massive head looked remarkably striking, attired as he was, above. After kneeling for some time in front of the altar, he ascended the steps and announced that the regular liturgical services of the chapel with mass would not commence at present; the liturgy intended to be used being under revision by the Primus of Scotland, and the priest who was to assist him (and who, I understand, is expected from America), and without whom, he said, he could not undertake the full duties of the church, not having yet arrived. The services, therefore, until further notice, would consist only of the reading of the Scriptures, singing, and a sermon every Sunday; while he himself would attend every Thursday to receive the visits of those who required his spiritual or other offices. At this moment the noise and disturbance were so great that nothing could be heard, and the père was obliged to pause. He then said he should solemnly consecrate the building to the purposes

for which it was intended, and proceeded to do so by reading portions of Scripture from the 28th chapter of Genesis and 4th of St. John, followed by prayers from a book he held in his hand, and which was, I presume, a copy of the intended liturgy. It was not, I confess, without pain that I heard him assert publicly that his mission was under the direction of the Anglican Church, as represented by the Primus of Scotland and Bishop of Edinburgh, deputed for that purpose. The scene around, and its aspect, were not, I respectfully think, such as our Church ought to or could appear in with a due regard to its dignity or consistency. The père, however, asserted himself to be under the immediate jurisdiction of three bishops—those, namely, above mentioned, and Bishop Herzog, of Switzerland, and who, he said, would even have been present had their vocations permitted. He subsequently also read an extract from a letter of an English bishop, received, he said, only that morning, assuring him of his warmest sympathy, and in other respects brought the Church of England and her authorities directly into notice, as officially supporting and directing his enterprise.

Ascending the pulpit, he commenced his discourse by saying that liberty of conscience had hitherto been but a name in France, but now it was a reality, and this was how his chapel came to be opened. To explain why it had been opened, he proceeded to speak, first, of the nature of his undertaking; secondly, of its authority; and, thirdly, of the results to be expected from it. Its "nature" was not the foundation of a new Church, such as that of the Abbé Chapel, spoken of in the archbishop's letter to himself. He repudiated, in that respect, the title either of Greek or Anglican, and remained a Catholic of the Church of France, which he did not seek to dispossess, but to reform. If asked for his "authority," he replied it was that conferred by the bishops of France upon him by his priesthood, which was indelible and could not be abjured, and which he had received from the hands of Mgr. Affré and Mgr. Sibour, who had ordained him. He here repeated large portions of the Creed, to show that he still held the faith to which he had been ordained. "Woe is me," he said, "if I preach not the Gospel!" He was called for and was wanted by numbers of his countrymen, who would not accept the teaching and offices of their Church as at present constituted, and he dared not refuse them his services. The preacher here was very vehement and energetic, especially in repudiating the accusation that he came to "make a noise," and "create scandale." As to the "fruits" of his work, it was, in the first place, a testimony to the truth and a protest against superstition. There was no doubt, he said, a world of infidelity in France, and he would prefer even superstition to that. But at bottom France was *spiritualiste* and Christian. People were deceived who thought otherwise. France, he declared, was *croyant au fond*. She was also Catholic, and would remain so. She would never become Protestant. To restore France to true Catholicism, to reform the Church of France, such were to be the objects and fruits of his undertaking.

On descending from the pulpit, the père again knelt for a considerable time before the altar, during which a collection was made. He afterward pronounced a benediction, and the heterogeneous assemblage dispersed.

RUSSIA.

A LARGE NUMBER OF MISSIONARIES TO BE SENT TO JAPAN.—A London paper says:

"The Russian Synod, acting under instructions from the imperial government, is preparing to send a large party of missionaries to Japan. Permission has been accorded by the Mikado for the erection of a missionary college at Yeddo, and here, it is stated, will be collected and trained the eighty converts that have already been baptized last autumn in the Japanese capital. The party will proceed overland to Vladivostock, where a man-of-war will be in readiness to convey them to Japan. The expenses of proselytism will be borne by the orthodox Church, not by the government; and it is for this reason that the synod is now sending priests to the leading Russian towns to collect alms for the missions. At Moscow, Father Vladimir, a brilliant Japanese scholar, has thrown himself

heartily into the work, and it is understood that he will very likely be appointed to the head of the Church in Japan."

JAPAN.

COMMANDING INFLUENCE OF OSAKA.—The Rev. H. H. Leavitt writes of the commanding position and influence of Osaka, one of our missionary stations in Japan:

"Osaka is rapidly increasing in population, and is evidently destined to be a very large city. At present it is the seat of a large and rapidly increasing coast trade, which makes it a centre to which representatives from every part of the empire have occasion to come. From this fact alone its importance as a point of influence over every part of the country cannot be overestimated. Again, as a centre of wealth and business activity—the leading manufactures being concentrated here—it is fast becoming for young Japan the resort of those who catch the inspiration of the onward movement, and wish to participate in it. Hence the literary strength of the south is fast drifting this way, finding here its best opportunity for development and expression.

"The government has a special department instituted for encouraging the translation of foreign books of value, especially those which may, in any department, be used as text-books. It also encourages the making of new books, and many opening intellects are busy under its patronage. Always one of the most active cities in Japan, if not the most so, Osaka enters heartily into the new-era lines of business and effort, and the great number of new buildings going up, and the busy streets, testify to how completely its pulse is affected by the bursting life of this reviving country. With a population equal now to that of Boston and all its suburban towns and cities, its present rapid growth makes us who are here see that any work we do to influence the Osaka of to-day means vastly wider reaches in our widening field."

INDIA.

THE FIRST ORDINATION OF SANTALS.—The Bishop of Calcutta has ordained three Santal Christians, who have been trained by the Rev. W. T. Storrs. These are the first Santals admitted to Holy Orders, the one native pastor they had already being a Hindoo. The bishop was much pleased with their examination papers. At the same visitation a large number of persons were confirmed.

SIAM.

ESTABLISHMENT OF A CHRISTIAN COLLEGE BY THE KING.—The King of Siam has richly endowed a college for the education of the children of his court and of the princes, and called upon the Rev. S. G. McFarland, a missionary, to manage it. The college is to be a Christian institution, and President McFarland has been empowered to offer liberal salaries to other Christian men to become professors.

CHINA.

ENCOURAGING NEWS.—The Rev. A. E. Moule sends encouraging news of the spread of the Gospel in the Chuki and Great Valley districts, in the province of Chekiang, China. Forty-four persons were baptized on his last visit, and there are now twelve villages containing Christians where, two years ago, there were none at all.

CANADA.

TORONTO.—Synod Meeting.—The Synod of the Diocese of Toronto, called together for the election of a bishop, assembled in St. James's cathedral, Toronto, on the morning of Thursday, February 27th. There was a full representation of delegates, both clerical and lay. The proceedings opened with Morning Prayer, followed by the celebration of the Holy Communion and a sermon by Dean Grasett.

The synod reassembled at 2:30. After the verification of the delegates Dean Grasett delivered an address to the synod, in which he referred in feeling terms to the late Bishop Bethune, paying a high tribute to the memory of the deceased official. On the first ballot Archdeacon Whitaker received 80 clerical and 30 lay votes; the Rev.

Dr. Sullivan, 24 clerical and 34 lay. On the second ballot, which was taken in the evening, Archdeacon Whitaker received 79 clerical and 47 lay; and Dr. Sullivan, 25 clerical and 54 lay votes. It being necessary that the successful candidate should have 54 clerical votes and 50 lay, neither ballot resulted in election, and balloting was resumed at 10 o'clock on Friday morning. On the third ballot Provost Whitaker received 79 clerical and 44 lay votes; the Rev. Dr. Sullivan received 24 clerical and 51 lay.

On the fourth ballot the vote stood: Whitaker—Clerical, 83; lay, 39. Sullivan—Clerical, 21; lay, 53. Necessary to election, 54 clergy, 51 lay.

On the fifth ballot the vote was: Whitaker—Clerical, 80; lay, 42. Sullivan—Clerical, 25; lay, 50.

The sixth ballot stood: Clerical—Whitaker, 80; Sullivan, 27. Laity—Sullivan, 50; Whitaker, 42.

On the seventh ballot the archdeacon obtained 74 clerical and 40 lay; and Dr. Sullivan, 25 clerical and 53 lay. The synod adjourned until Saturday morning. The eighth ballot stood: Whitaker, 78 clerical, 42 lay; Sullivan, 26 clerical, 21 lay.

LENTEN OFFERINGS FOR MISSIONS.

The secretaries for domestic and foreign missions request us to publish the following letter, which commends itself to them as doing in the best way the very thing the writer proposes that some one else should do:

Rev. and Dear Brother: I have your circular relating to special collections by Sunday-schools on each Sunday in Lent for the general mission work of the Church. I very heartily approve of the plan, and will give it my cooperation.

I would also suggest that something could be accomplished by a little effort at "writing up" the subject in the Church papers. That is a means of directing or creating public sentiment that we all know to be effectively used in questions secular and political, even in measures doubtful or positively bad; the children of this world being often "wiser in their generation than the children of light." Without any compromise of the purest principle, their wisdom in this matter can, I think, be followed. To give a right direction to public sentiment is surely good.

Though the time is short, I will try the effect of a paragraph or more in the *Southern Churchman*, and perhaps it might be well for the secretaries, through some friend, to enlist others of the Church papers in the cause; for my observation has been that many are reached by the weekly papers who, perhaps, scarcely see or give heed to the occasional circulars or the appeals and facts of the *Spirit of Missions*.

If all who are really interested in this great work of the Church would bestir themselves to do, speak, and write as they have opportunity, I am confident debts would be canceled, and the work go on with more spirit and success than ever.

Cordially yours,

R. R. MASON.

Glencoe, Md., February 14th, 1879.

VERMONT.

BURLINGTON.—The Rev. E. R. Atwill has lately been delivering, by invitation, in Burlington and vicinity, a new lecture on "The Family and the State."

MASSACHUSETTS.

BOSTON.—Lecture on Art.—The Thursday evening lecture, on February 27th, in St. Matthew's church, was given by Mr. William C. Lovering, of Taunton. Over 100 superb reproductions of the Arundel Society, probably the most complete in the country, entirely covered the long side of the large lecture-hall. Mr. Lovering gave a descriptive and analytical account of art in its rise, progress, and glory, particularly confining himself to Italy, whose epochs he clearly traced, and whose masters, with their excellences and faults, he presented in chronological order. The schools of Rome and Florence, the fecal glories of the age of Raphael and Michael Angelo, "the academic age" that followed, and the labors in devotional art were outlined with a clearness and enriched with an incidental nar-

rative that impressed the audience with just what such a lecture ought to teach. After a delightful half-hour spent in describing the beautiful, sometimes brilliant, reproductions displayed to view, Mr. Lovering resumed the lecture, giving a graphic summary of the evening's study and an account of his first view of the Sistine Madonna.

LOWELL—St. Anne's Church.—Much earnest work is doing at this season under the direction of the Rev. Dr. Edson and his assistant, the Rev. A. E. Johnson. Besides daily prayers, Mr. Johnson preaches on Wednesday evenings upon "Lenten Warnings from the Old Testament Story"; on Friday afternoons on the Penitential Psalm; on Saturday afternoons addressing the children on "Our Lord's Childhood a Pattern for Christian Children." On Monday afternoons there are appropriate readings. On Tuesday afternoons a special course of sermons, by various clergymen, is arranged as follows: March 11th, the Rev. W. C. Winslow; 18th, the Rev. C. A. Rand; 25th, the Rev. Dr. Douglass; April 1st, the Rev. H. A. Metcalf. The first sermon of the course was delivered by the Rev. G. P. Huntington.

NEW YORK.

NEW YORK—Home for Incurables.—On Wednesday, February 19th, the bishop of the diocese visited this institution, located at Fordham, administering confirmation to six persons (one of whom was eighty-three years of age), addressing them, and also spending several hours in personal interviews with the inmates.

The new chapel of the Home was occupied for the first time on Christmas-day, when forty-six patients received the Holy Communion. The average number of communicants during the past year has been about forty. The presence of a resident chaplain is of great benefit to the institution.

Bequests to Church Institutions.—The will of the late Emma S. Recker makes a number of liberal bequests to institutions of the Church and other charitable objects. Among the bequests to organizations under the care of the Church are the following: To the church of the Transfiguration, \$10,000; St. Luke's Hospital, \$10,000; St. Johnland, \$10,000; the Orphans' Home, \$2,000; St. Luke's Home for Indigent Christian Females, \$2,000; and the Sheltering Arms, \$2,000. The will also provides that the residue of the estate remaining after the payment of specified legacies shall be equally divided among a number of charitable institutions, among which are the following, under the care of the Church: The House of Rest for Consumptives, the Church Mission to Deaf-Mutes, the St. Barnabas Home, and the Sheltering Arms. Miss Strecker was a member of the parish of the Transfiguration. Her estate is valued at about \$400,000. About half of the estate is bequeathed to charitable institutions, and a large part of the remainder to individuals whose names have not been published.

The Rev. Benjamin I. Haight, D.D., LL.D.—The funeral of this venerated and beloved presbyter took place at Trinity church on Monday, February 24th, at noon, and was very largely attended, not only by the clergy, but by prominent citizens of New York. The bishop of the diocese was present and opened the funeral service. He was accompanied by the Bishops of Ohio and Springfield, who, with the rector and assistant ministers of Trinity parish, occupied the chancel.

The Rev. Dr. Morgan Dix, read the lesson and appropriate collects, the committal service being reserved for the interment at Hyde Park, on the Hudson. These solemnities were in every way most impressive, and no higher tribute could be paid to the worth and excellence of this faithful minister of Christ than the manifest sorrow which pervaded the vast assembly present.

The request having been made that the clergy should meet the bishop in the vestry after the funeral cortege had left the church, a very large number assembled, and were addressed by Bishop Potter in words of great tenderness and discriminating power, such as marked unmistakably the ardor of his love for the deceased, and the unchanging confidence he had reposed in

him throughout his episcopate. Very touching and appropriate addresses were also made by Bishops Bedell and Seymour, the Rev. Drs. Dix, Osgood, Mulcahey, Cornwall, Morgan, and the Rev. Mr. Crapsey.

At the conclusion of these addresses a call was made for the appointment of a committee, who should prepare resolutions suitable to the occasion, and the following presbyters were accordingly designated by the bishop: The Rev. Drs. William F. Morgan, Edward A. Washburn, Heman Dyer, John Cotton Smith, and Henry C. Potter.

The minute and resolutions prepared by this committee are herewith appended:

MINUTE AND RESOLUTIONS.

In the death of the Rev. Benjamin I. Haight, D.D., LL.D., we recognize the departure of a good man and an honored minister of Christ to the rest of paradise; and while these solemnities and expressions of fraternal sorrow in which we have engaged tend, doubtless, to assuage our grief, the event demands a more distinct and formal recognition, as it renews to every heart the warning of Divine Providence, and recalls afresh the admirable and most useful career of our beloved associate. Separated for some years, by painful illness, from fellowship with his brethren, Dr. Haight had, in a manner, passed from the observation and ordinary thought of the Church. It required, however, only the announcement of his death to bring him at once before us as one whose high character and pre-eminent devotion to the Church entitled him to unlimited respect and honor. He was a true soldier and servant of the Lord Jesus Christ, and in the reminiscences of this hour we are oppressed with an unusual sense of bereavement and loss; therefore,

Resolved, That while accepting meekly the Divine ordering which has dismissed our brother from the toils and burdens of life, we hasten to record our high estimation of his gifts and useful labors and abounding influence. From the period of his academic days, as a member of Columbia College, he was more or less devoted to the interests of the Church in this diocese; and possessing in a remarkable degree the cultivation and geniality of manner which attract, he became quite early a favorite of its most eminent men. Entering the ministry, he consecrated his best powers to humble and unambitious work; and it was only by gradual advances that he attained these positions where his scholarship and eloquence and versatility and rare aptitudes for business attracted the notice of the Church at large. As an assistant minister of Trinity parish, and Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary, his varied powers found adequate incentives and full employment; and yet, with an energy which no amount of labor could exhaust, he accepted and discharged important diocesan trusts and offices, and became a leading spirit in most of the great enterprises of the Church. We cannot fail to remember his ever ready devotion to the cause of missions, to the religious education of the freedmen of the South, to the interests of the American Colonization Society, and other extended movements of religion and humanity, to each and all of which he gave not only his formal assent, but his most painstaking and laborious coöperation.

Resolved, That in this passing review of Dr. Haight's eminent services to the Church we cannot overlook his commanding ability as an executive officer, and in all posts of administration which required prompt and rapid action. His learning as a canonist, and thorough acquaintance with parliamentary rules, and perfect self-possession, enabled him to preside over and guide public assemblies, while his accurate knowledge of the constitution and by-laws of the Church and the details of diocesan administration rendered him a most helpful and efficient counsellor in every crisis of doubt or difficulty. Even to our beloved bishop, pressed by a multitude of cares and engagements, Dr. Haight was a wise and trusty fellow-helper, on all occasions, public and private, uniformly rendering such service in a filial spirit and in meekness of wisdom.

Resolved, That in our high estimate of the intellectual and administrative endowments of our lamented brother we have yet to record the

essential quality, which gave to his character its chief beauty and to his life its symmetry and real power—namely, his quiet, unobtrusive piety. Strong and sincere in his religious convictions, he was conservative and forbearing in their expression; and although continually forced into the arena of ecclesiastical controversy, he maintained to the end of his active life the simplicity and kindness and charity of an humble disciple. It may be questioned if any one, during recent years, has passed from our ranks leaving behind so few animosities, or holding so firmly, and to the very last, such universal and unqualified regard. His smile, and generous consideration of others, and courteous bearing, and unmistakable honesty, combined with an unblamable walk, commended him to all men.

Resolved, That we extend to the afflicted family of our brother such assurances of our sympathy as their profound sorrow would suggest and our own hearts prompt, as we remember the days past and the brightness of a true Christian home henceforth desolate. May the God of all consolation comfort the widow and the children of His servant now entered into rest.

LONG ISLAND.

BROOKLYN—Church Charity Foundation.—The twenty-seventh anniversary of this institution was celebrated on the evening of Quinquagesima Sunday in the church of the Holy Trinity. After Evening Prayer, conducted by the bishop of the diocese, the Rev. H. E. Hovey read the annual report, of which the following is a brief abstract: During the year there has been a material improvement and enlargement in the work of the foundation. The new hospital has been steadily building, until now it is outwardly complete. The property of the foundation consists of fifty-nine lots of ground in the Twenty-first Ward, one brick building known as the Orphan Home, one brick building known as the Home for the Aged, one frame building known as St. John's Hospital, one unfinished brick building, referred to above, the most imposing of all, known as the New Hospital, two lots in Greenwood Cemetery, and various funds for the partial endowment of the several departments of the foundation. The value of the real estate has during the year been increased by the amount of \$23,000 paid upon the new hospital building. The various endowment funds have been increased \$2,550. The total expenses of the various departments have been \$16,279, making the average cost of the maintenance of each inmate for a year to be \$91.88, or \$1.77 per week.

The Orphan Home has been filled to its utmost capacity. Forty-three boys and thirty-nine girls at present enjoy its benefits. Sixteen have reached the age of dismissal, and have been replaced by sixteen others, making a total of ninety-six who have been under care since the last report was rendered. The health of the orphans has been exceedingly good. Not only have none died during the year, but for three years past no child has been so seriously ill as to require the attendance of a physician. On leaving the orphanage the boys are provided with employment, and the girls are, for the most part, placed in Christian families for adoption or for the lighter kinds of service. In the Home for the Aged there are at present forty-five persons. Five have died during the year and five have been admitted. Among these old people are to be found many examples of a rare piety. In the temporary frame building of St. John's Hospital, opened in 1874, there were at the beginning of the year twenty-two patients. One hundred and nine others have been received since. Forty-eight have been cured, and twenty-four discharged in improved health. Ten have died. The new building, when completed, will accommodate 100 patients. The staff of physicians and surgeons have given their services free. In the original charter of the foundation there was contemplated, besides the departments above named, a home and Bethel for seamen and boatmen and their families, an increasing and greatly neglected class. The hope was expressed in the report that such an institution might soon be erected.

The sermon was delivered by the Rev. Dr.

Stephen H. Tyng, Jr., of New York. The life of our Lord on earth, he said, outlines our responsibility in pursuing His plan of grace. While in the Old Testament the words "Thus saith the Lord" are the criterion, the guide in the New Testament is, "Thus did the Lord." The first element in the exhaustive narrative of Christian life is the record of facts. The outcome of our Lord's abiding in the flesh was the ministry of righteousness. Besides historical facts, Christianity is identified with institutions peculiar to itself. The Church is held in unity by the love of one Person, and this is the speciality of the catholic body to which all faithful souls belong. In baptism we put on Christ and bind ourselves to follow Him. In word and sacrament ministers are the ambassadors of our Lord, and are under responsibility to represent an exalted Christ. In the emergency of need it is the office of the Church to present the power of Christ. The dead issues of scholastic theology are now being laid to rest in the open sepulchre of Christ, and we are living not upon Christ as the Man of Sorrows, but upon Him in all the aspects of His mission. The Church Charity Foundation of this diocese has for more than twenty-seven years done much toward aiding our sick and destitute. The beginning of the foundation was within the memory of many of us, but may its end be only in that great day when on earth there shall be no more bereavements to children left destitute, no more labor and sorrow for the three score years and ten, no more sickness, no more poverty, no more death!

MEETING OF THE CLERGY.—Early in February the bishop of the diocese addressed a letter to the clergy inviting them to meet on the second day of Lent, Thursday, February 27th, with a view to conference and exchange of views: 1st. In regard to the special exercises and duties of the clergy themselves during the season of Lent; 2d. In regard to the best means for awakening a deeper interest among our flocks in the Church's special teachings and services at that time; 3d. In regard to the proper and efficient exercise of that function of the priestly office which not only entitles, but invites every member of Christ's body to seek, individually and privately, for such godly counsel and help as he may require because of the hurt or grief of his soul, or because of his peculiar and besetting sins, or because of spiritual dangers and trials of any sort with which he may be too weak and inexperienced to deal.

Accordingly, at the time specified, forty-six clergymen, being a majority of the clergy of the diocese, met in the church of the Holy Trinity, Brooklyn, at half-past ten A. M. After the ante communion service the bishop delivered an earnest, practical, and searching address, which will be found elsewhere in this paper. The Holy Communion having been administered, the clergy adjourned to the Sunday-school room, where information was asked and given on the subjects named in the bishop's circular, by the Rev. Drs. Moore, Hall, Johnson, and Paddock, and the Rev. Messrs. Beers, Partridge, Van De Water, Stevens, Bacchus, Baker, and Twing. Another conference will be held in a few weeks.

CENTRAL NEW YORK.

MISSIONARY CONFERENCE.—A missionary conference was held recently in St. Peter's church, Auburn, beginning on Tuesday, February 18th. At the opening service, Tuesday evening, there was a large attendance of clergy, representing all parts of the diocese, with a devout and attentive congregation. The Rev. Messrs. Granberry, E. B. Smith, Shrimpton, and Duff took part in Evening Prayer. Dr. Brainard, the rector, as requested by the bishop, delivered an address of welcome, which was cordial and spirited. Dr. Beach read a complete and clear account of the reform movement in Mexico. Dr. Van Deusen stated and answered some popular objections to foreign missions, presenting pertinent facts and arguments. Dr. McKnight declared the scriptural law of giving, and, with some pointed illustrations, showed the true balance of self-sacrificing work with evangelic faith. The bishop called attention to the striking process of consolidation by inter-communication going on among the nations, and its effect on the promised Catholic unity of Christendom and the witness-

ing for Christ to all peoples, no less than on the problems of trade, ethics, politics, and philanthropy. The singing was general in the congregation; an offering was taken, and the Bishop of Maine closed with collects and the benediction.

On Wednesday morning, at 9 o'clock, the Litany was said and the Holy Communion administered. Bishops Huntington and Neely, Dr. Parke, the Rev. Mr. Lockwood, Dr. Brainard, and the Rev. W. L. Parker took part in the service. Bishop Huntington gave a *concio ad clericum*. Subject: "Preaching, as it was in the original system of the Church; or, the sermon of the Petrine period the pattern of the sermon-work of after ages, as respects doctrine, method, and spirit." The Rev. Mr. Egbert, of Bainbridge, read a paper on pastoral visiting; its uses, abuses, proper frequency, and methods, showing, by a lucid and sensible treatment, how the clergyman's spiritual success must depend on his knowledge of his people individually, and how their love for him, so gained, becomes a great condition of his usefulness and reward for his labors.

In the afternoon Dr. McKnight, referring to the essay, emphasized the reciprocal advantage of serious religious conversation between pastor and parishioner. The Rev. Mr. Bayley followed, showing the need of discrimination and good sense, but most of all of tenderness and devotion, in this sacred intercourse. The Rev. Mr. Hoskins designated certain difficulties in the way of being a true doctor of souls—in a superficial tone of life, extreme familiarity, absence of the children, lack of love for the Catechism, if catechising is tried, and men's absorption in business. The Rev. Mr. Gates thought some clergymen spoil themselves as students by running about too much among the houses, indulging the families in the luxury of agreeable talk. The man of God should be versed in the literature of modern error, and must be much in his study. The Rev. Mr. Dean mentioned some very successful ministers who never visit, especially in England. Dr. Van Deusen believed that it should be the chief object to create the impression of individual character for a Christian end, and that the line between social and professional intercourse need not be very sharply drawn if the clergyman is always mindful of his Master's work. The Rev. Mr. Beauchamp presented definitely the practical force and value of John Wesley's maxim, "A house-going parson makes a church-going people."

A paper was read by Dr. Cross on the second coming of our Lord. His view was that Scripture in both Testaments teaches that this coming will be both personal and visible, not a mere prevalence of Christ's principles or spirit in men; also that this coming will be pre-millennial, and not consequent upon the gradual perfecting of the race. The Rev. Mr. Dean avowed his opinion that we ought to do our work in the expectation that mankind are to be saved by agencies now granted to the Church and now operating. Dr. McKnight agreed with the essay, believing in the literal interpretation of the passages adduced by Dr. Cross, and that our Advent season preserves in the Church substantially his view of the essay. This view he strongly defended. The Rev. Mr. Schouler would have it observed that the evangelic counsel to "watch" for the Advent must imply that the time of it must be uncertain, and may be upon us soon. The Rev. Mr. Cathell would lay stress on the great hope of unity between Jew and Gentile, from the expectation that both of these will alike be satisfied and rejoice in the personal re-appearance of our Lord. The Rev. Mr. Granberry considered it quite possible to hold the mind in a posture of balance or undeterminedness on such questions, and still to speak and toil for the Master whole-heartedly and acceptably.

The Wednesday evening missionary meeting was full of animation and power. The large congregation, the bright lights, the uplifting hymns sung by a multitude of voices, and the forcible, stirring addresses made it all memorable. Bishop Neely made a strong and thorough plea for the new system of giving set forth last year by the General Missionary Society of the Church, which puts the obligation home upon every person in every parish, if rectors do their duty. Dr. Twing used his powers of persuasion to the best effect, and with the usual entertain-

ment and pathos, in behalf of the Indians and the freedmen.

On Thursday, after Morning Prayer, in which the Rev. Messrs. Brewer, Lord, Mott, and McNish took part, the Rev. Mr. Hayward exposed the perils of a false and narrow parochialism, and drew a vivid picture of the spiritual ruin wrought by the wretched policy of keeping all the money for use at home. Dr. Wilson taught the clergy and laity that modern materialism has excuses but no causes in the intellect, especially in its pride and impatience of authority and dislike of a judgment and insubordination toward the Church. But these were shown to be moral causes, and against them a solemn and salutary warning was lifted up. Prof. Smith, of Hobart College, yielded to a request to give the audience an account of the Great Pyramid, and by a charming and impressive lecture, illustrated with charts, interested everybody in that scientific wonder of the ages, the silent prophecy of modern knowledge, the stone Bible of the time of Abraham, and the mystical witness of unknown builders to the Scriptures of Truth and the unity of God. The Rev. Mr. Wallace, of Waterloo, brought out in a thoughtful way the causes and the effects of the tendency to frequent changes in the pastoral relation, dividing the blame as well as the responsibility of a remedy fairly between the clergy and laity.

In the afternoon the Rev. Mr. Shrimpton, of Fayetteville, traced the history of the uncatholic dogma of antinomianism. With precision of language and much discriminating thought he detected the pernicious elements of this subtle heresy in human nature and in Calvinistic theology as it has been in the past, contrasting this modern error with the ancient and scriptural harmony between law and grace as seen in the standards of the Church. The last essay, by the Rev. Mr. Nicholson, of Seneca Falls, was a wholesome argument for a thorough training of Sunday-school teachers for their work. How inferior their special equipment is to that of secular educators was made to appear by striking examples. Indolence in preparation and shallow sentiment in the class were very properly rebuked; and a practical method of weekly study was laid down.

A resolution of cordial thanks to the two parishes in Auburn and their rectors, to the choir and sexton, and all who had contributed to make this seventh conference altogether delightful by their hospitality, was proposed by the Rev. Mr. Lockwood and unanimously adopted. The bishop made acknowledgment to those who by writing and speaking had provided so much intellectual and spiritual refreshment, in his own behalf and in behalf of the audience, the parishes, and the diocese. After prayers and a hymn—"Go forth, ye heralds"—the conference ended.

Afterward, by invitation of the authorities of the State prison, the guests remaining visited that institution in a body, and were politely conducted through the buildings by the officers.

—Gospel Messenger.

WESTERN NEW YORK.

ROCHESTER.—A New Parish.—On the 7th of February a new parish was organized in the Twelfth Ward of this city, under the name of St. Andrew's church. The building heretofore known as St. Clement's church will be made over to the parochial fund of the diocese and leased to St. Andrew's parish.

BROCKPORT.—St. Luke's Church.—This church and the rectory attached to it have recently been greatly improved by repairs at a cost of about \$1,100.

BERGEN.—The new church at this place is expected to be ready for consecration soon.

NORTHERN NEW JERSEY.

NEWARK.—Ordination.—On Saturday, February 22d, in the House of Prayer, the Bishop of Springfield advanced to the priesthood the Rev. A. L. Wood, assistant minister of the parish. A large number of clergymen were present and united with the bishop in the imposition of hands. The sermon was delivered by the Rev. J. W. Shackelford, of New York city, and the candidate was presented by the Rev. N. J.

Stansbury, of Newark. The bishop also confirmed seven persons.

BERGEN POINT—Trinity Church.—This church has been thoroughly repaired and enlarged, the entire cost of the improvements being assumed by Mr. J. Rutsen Schuyler, a vestryman of the parish, whose generosity is fully appreciated by a grateful congregation. The work was done under the supervision of Mr. Broome, of Jersey City, as architect. The interior decorations were carried out by Mr. E. Neville Stent, of New York. The new cushions and carpets were the gift of the women of the parish. The altar-cloth is red, bearing the embroidered legend, "Till He Come." This, together with the covering for the pulpit, a set of brass alms-basins, and the chancel and vestry-room gas-fixtures, were presented by the Society of Young Helpers. An eagle lectern of black walnut, an admirable piece of wood carving, was presented by Mr. and Mrs. Cook, as a memorial of their little daughter, and bears the following inscription in Old English: "To the glory of God and in loving memory, A. C. C., June 1st, A. D. 1878." The pulpit and prayer-desk, of black walnut, in open carved work, were the gift of Mr. Schuyler.

The church was reopened for Divine worship on Sunday, February 16th, and large congregations were present to unite in thanksgiving to God for the consummation of a work so long desired. The Rev. Dr. G. Z. Gray, for eleven years rector of the parish, preached in the morning. In the evening the rector (the Rev. Dr. G. H. Walsh) preached. The Rev. Dr. Dyer was present and assisted in the service. A Sunday-school service was held in the afternoon, and addresses made by Dr. Dyer and the Rev. Mr. Stephenson. In response to an appeal made by the rector subscriptions amounting to \$4,400, for the removal of a debt of \$5,000, were received.

The building of a parish house for Sunday-school and other Church work is contemplated, and will probably be begun in the spring. The rectory will also be painted and the grounds put in complete order.

MILBURN—St. Stephen's Church.—A series of Lenten sermons is in course of delivery in this church (the Rev. Dr. L. P. Clover, rector) on week-day evenings. The series was begun by the rector on the evening of February 27th, and continued on March 6th by the Rev. J. W. Shackelford. The remainder of the course is to be delivered as follows: March 11th, the Rev. Hannibal Goodwin; March 13th, the Rev. Dr. H. C. Potter; March 18th, the Rev. Dr. J. A. Paddock; March 20th, the Rev. Dr. J. R. Davenport; March 27th, the Rev. Dr. W. A. Snively; April 1st, the Rev. Dr. J. H. Rylance; and April 3d, the Rev. Dr. James Mulchahey.

CENTRAL PENNSYLVANIA.

GREAT BEND—Grace Church.—The Rev. Leroy F. Baker, rector of this church, and also in charge of St. Mark's church, New Milford, recently resigned the rectorship. He was urged by the vestry, however, to withdraw his resignation, and has done so. Under Mr. Baker's care the parish has grown much stronger. The church building has been repaired internally and externally. The chancel has been newly furnished, and other improvements have been made. The offerings for domestic and foreign missions have more than doubled in the last three years.

MARYLAND.

THE BISHOP'S HEALTH.—The ill-health of the bishop of the diocese continues to cause much concern. His mind, however, is perfectly clear; so that he is able to attend to diocesan matters, so far as confinement to a sick-room will allow.

BALTIMORE—Mount Calvary Church.—So far as can be judged, the mission which was concluded in this church on the evening of Thursday, February 20th, was very successful. The services were attended by large congregations. They were closed with a service of thanksgiving for the Divine mercies vouchsafed to the mission, during which the *Te Deum* was sung. At 7 o'clock on the morning after the conclusion of the mission there was a celebration of the Holy Communion, which was attended by many persons. A peculiar feature of this service was the

singing of hymns by the congregation while the communicants were receiving the sacrament.

St. Paul's Church.—A course of mission services is in progress in this church, conducted by the Rev. Messrs. Grafton and Osborne, of the Society of St. John the Evangelist. The services were to begin on the evening of Ash-Wednesday, but owing to the non-arrival of the two clergymen just mentioned, from an accident to the railroad train in which they were travelling, the opening was postponed until Thursday morning. On that day eight services were held, with three celebrations of the Holy Communion. The services held since are such as are usual in parochial missions.

EASTON.

STANDING COMMITTEE.—At a meeting of the Standing Committee of the diocese, held in Easton, February 27th, canonical consent was unanimously given to the election of the Rt. Rev. Dr. John H. D. Wingfield to the Bishopric of the Diocese of Louisiana.

VIRGINIA.

CIRCULAR LETTER OF THE BISHOP—A New Ruling for the Rectors and Vestries of the Diocese.—The bishop of the diocese has addressed the following letter to the rectors and vestries of the different parishes and churches in the diocese:

RICHMOND, VA., February 18th, 1879.

Dear Brethren: Circumstances have forced me to the conviction that duty requires me respectfully to declare to every minister and vestry of the diocese my "godly admonition" and my "godly judgment" in regard to certain matters, as follows:

The services of the Church should be conducted as prescribed by the rubrics in the Book of Common Prayer, without adding thereto or subtracting therefrom.

The decoration of the church building at Christmas, being a custom as old as the Church itself in Virginia, may lawfully and properly be continued.

The introduction into the church of evergreens and flowers at Easter, or of flowers, fruits, or vegetables on Thanksgiving-day, or on any other occasion, is a novelty and innovation in Virginia, and ought not to be done or allowed. The decoration of "the Lord's table," pulpit, and desk with cloths—of one color for some occasions and of another color for other occasions, the different colored cloths being changed according to times and seasons—is a new and strange thing in the Church in Virginia, and ought not to be done or allowed.

These views of the duty of our ministers and vestries were, as I understand, endorsed and approved by resolution of the council of the diocese at its session in 1877, as may be seen on pages 45 and 88 of its journal.

The Lambeth Conference of 1878, consisting of 100 bishops (nineteen of whom were of our own communion), unanimously adopted the following report: "Considering unhappy disputes on questions of ritual, whereby diverse congregations in the Church of England and elsewhere have been seriously disquieted, your committee desire to affirm the principle, that no alteration from long-accustomed ritual should be made contrary to the admonition of the bishop of the diocese."

Faithfully and affectionately yours,

FRANCIS M. WHITTE,
Bishop P. E. Church in Virginia.

NORTH CAROLINA

DIOCESAN COLLECTIONS.—Mr. A. J. De Rosset, treasurer of this diocese, writes from Wilmington, under date of February 25th:

AS THE CHURCHMAN is very extensively circulated in this diocese, I respectfully ask a little space for the purpose of calling the attention of the authorities of our several parishes, and others having to make collections for diocesan purposes, to the following resolution adopted at the last convention, viz.: "Resolved, That the parishes and congregations of the diocese be requested to close their annual accounts with the treasurer of the diocese with the end of the fiscal year, March 31st, and to meet their assess-

ments, whenever possible, on or before that time."

The various diocesan funds are greatly in need of being replenished at this time, and if prompt attention is given to the subject, and remittances are made on or before March 31st, the treasurer's report (which must then be closed) will be far more satisfactory to the convention and to all concerned.

SOUTH CAROLINA.

BISHOP'S APPOINTMENTS.

MARCH.

- 2, Sunday, St. John's, John's Island.
- 9, Sunday, Prince George, Winyah.
- 12, Wednesday, All Saints', Waccamaw.
- 16, Sunday, Prince Frederick's, Pee Dee.
- 20, Thursday, Church of the Messiah, North Santee.
- 23, Sunday, St. James', South Santee.
- 30, Sunday, St. Thaddaeus's, Aiken.

APRIL.

- 6, Sunday, St. Michael's, Charleston, A. M.; Christ Church, Charleston.
- 8, Sunday, Calvary, Charleston, night.
- 11, Good-Friday, Church of the Epiphany, Upper St. John's.
- 13, Easter Sunday, Church of the Epiphany, Upper St. John's.
- 20, Sunday, Grace, Charleston, A. M.; St. Luke's, Charleston, P. M.
- 27, Sunday, St. Philip's, Charleston, A. M.; St. Paul's, Charleston, P. M.

MAY.

- 4, Sunday, Holy Communion, Charleston, A. M.

ARKANSAS.

STANDING COMMITTEE.—The Standing Committee of the diocese, at a meeting held in Little Rock, February 20th, signified its concurrence in the election of the Rt. Rev. J. H. D. Wingfield, D.D., Missionary Bishop of Northern California, to the bishopric of the Diocese of Louisiana, and gave their express consent thereto in accordance with Title I., Canon 13, § IX., subsection [2].

OHIO.

DEFIANCE—Grace Church.—The "annual church fair" of this parish has just been held, and yielded \$1,900.92 as the total amount of its proceeds.

INDIANA.

SPRING VISITATIONS, 1879.

MARCH.

- 23, Sunday, Peru.
- 24, Monday, Logansport, evening.
- 25, Tuesday, D'Elph, evening.
- 27, Thursday, Attica, evening.
- 30, Sunday, La Fayette, A. M., Grace; evening, St. John's.
- 31, Monday, Frankfort, evening.

APRIL.

- 6, Sunday, Columbus.
- 13, Easter, Indianapolis, A. M., Grace; evening, Holy Innocents'.
- 15, Tuesday, Cornersville, evening.
- 16, Wednesday, Lawrenceburg, evening.
- 17, Thursday, Aurora, evening.
- 20, Sunday, Mauncie.
- 27, Sunday, Madison.
- 29, Tuesday, New Albany, evening.
- 30, Wednesday, Jeffersonville, evening.

MAY.

- 1, Thursday, Corydon, evening.
- 4, Sunday, Cannelton.
- 6, Tuesday, Evansville, St. Paul's, evening.
- 7, Wednesday, Evansville, Holy Innocents', evening.
- 8, Thursday, New Harmony.
- 11, Sunday, Vanderburg county, Trinity church.
- 12, Monday, Vincennes, evening.
- 13, Tuesday, Worthington, evening.
- 14, Wednesday, Bloomington, evening.
- 16, Friday, Terre Haute, evening.
- 18, Sunday, Indianapolis, A. M., St. Paul's; evening, Christ church.

JUNE.

- 3, Tuesday, Fort Wayne, Diocesan Convention.
- The bishop desires an offering for diocesan missions at each appointment, and requests the clergy to give timely notice thereof.

IOWA.

DAVENPORT—Lenten Services.—Very full provision has been made for services during Lent in this city. A course of Lenten sermons has been arranged, and is delivered on Sunday evenings alternately in the cathedral and Trinity church by the bishop, Dean Barris, and Canons Sprague, Silvester, and Kellogg.

OTTUMWA—St. Mary's Church.—The rector of this parish has just brought to a successful conclusion a parochial mission. He was assisted by the Rev. Messrs. Wm. H. Gallagher, R. C. McIlwain, J. S. Jenckes, Jr., W. W. Silvester, C. S. Percival, and T. I. Holcombe. The mission was opened on the morning of Sexagesima Sun-

day, February 16th, and closed on the evening of Quinquagesima Sunday. On the two Sundays there was a full service, with the celebration of the Holy Communion, and also the full evening service. The opening sermon was delivered by the Rev. Mr. Gallagher, on "The Necessity of Personal Union and Communion with Christ." The closing sermon was delivered by the Rev. Canon Silvester.

Under a special license from the bishop, shortened services were used during the six weeks intervening, three services being held daily. At 10:30 in the morning of each day an abbreviated Morning Prayer was said (except on Wednesday and Friday, when the Litany was used) and a sermon delivered. At 3 o'clock in the afternoon "instructions" were given by the clergy upon practical subjects suggested by questions from the laity, such as fasting, keeping Lent, regeneration, baptism, preparation for the Holy Communion, etc. On Saturday afternoon a children's service of song was held and addresses made by the clergy. At 7:30 o'clock in the evening of each day shortened Evening Prayer was said, followed by a sermon and addresses upon such subjects as would instruct not only Church people, but those who were strangers to the Church's ways.

The clergy entered fully into the spirit of the occasion, and did effective work. Forty-one sermons and addresses were delivered during the mission, and large congregations gave encouragement to the work by their growing interest. Some additions have been made to the number of candidates for confirmation.

As a tribute of praise and thanksgiving to Almighty God for His evident blessing upon this mission, from its inception to its close, the doxology, "Praise God from whom all blessings flow," was sung by priests and people just before the closing prayers and benediction. It is thought that the Church has had such a setting forth in this city by this mission that lasting good must come of it. The parish itself has been strengthened and well prepared to enter into Lenten work with understanding hearts.

A debt of about \$2,000 has recently been paid, and the bishop is expected to consecrate the church on the Second Sunday in Lent, March 9th.

MINNESOTA.

MINNEAPOLIS.—St. Mark's Church.—On a recent evening Mr. J. B. Ames, proprietor of the National Hotel in this city, furnished gratuitously an excellent supper for the benefit of the work of St. Mark's parish. Tickets of admission to the supper were sold, and a large company attended and were entertained with music and declamation. The sale of the tickets yielded \$125.

JANESVILLE.—The Rev. E. G. Hunter, rector of St. John's church at this place, has issued the first number of a little publication of four pages, called the *Occasional Call*. The number before us bears the date of Lent, 1879. It contains a variety of readable matter, suited to the purpose for which it is published, and with especial reference to the Lenten season.

NEBRASKA.

NORTHERN CONVOCATION.—This convocation met at Decatur, on Tuesday and Wednesday, February 11th and 12th, the Rev. Dean Mills-paugh presiding. During the sessions papers were read on "The Way to Meet Modern Scepticism," "The Holy Spirit in Divine Revelation," and "The Church's Teaching about Confirmation." The convocation also discussed missionaries' neglect of the duty of bringing before the people the necessity of giving to missionary work. A new feature of the convocation was a missionary meeting for children, at which several addresses were made. The sessions were closed with an interesting missionary meeting.

COLORADO AND WYOMING.

CHEYENNE.—St. Mark's Church.—The bishop of the jurisdiction visited this parish recently, arriving on Friday, February 20th, and remaining until the following Tuesday. Divine service was held on Friday evening (when the bishop described the Lambeth Conference), on Saturday evening, and twice on Sunday. On Sunday

eight persons were confirmed. There are signs of increasing interest and growth in the parish. A guild has lately been organized, which promises to do good work. The old school-room connected with the rectory has been repaired, and neatly furnished as a "parish parlor." It is a pleasant room for all social and business meetings of the parish.

For other Domestic News, see page 279.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

MARRIED.

In Richmond, Va., February 20th, at the residence of the bride's mother, by the Rt. Rev. Wm. Pinkney, assistant Bishop of Maryland, assisted by the Rev. Dr. Elliott, of Washington, D. C., JULIA COBBS, youngest daughter of the late Rev. Geo. Woodbridge, D.D., to W. PIERCE BELT, of Washington, D. C.

In Grace church, New York, on February 12th, by the Rt. Rev. F. D. Huntington, Bishop of Central New York, FREDERICK DE LANO, Esq. of Rochester, N. Y., to Mrs. K. T. BARTO, of Trumansburgh, N. Y.

DIED.

At his residence, in Hyde Co., N. C., GEORGE ANSON SELBY, on February 11th, in his 61st year.

Entered into rest, in Philadelphia, on February 17th, Enoch S. COURTNEY, a native of Richmond, Va., and for many years a prominent merchant and Churchman of Baltimore, aged 73 years.

Entered into life eternal, on Wednesday February 26th, CATHERINE A. MORRIS, of Philadelphia, Pa., widow of the late Lucien B. Morris, formerly of New York.

Entered into rest, on the 26th of February, FREDERICK CLARKSON, son of Frederick H. and Nellie Clarkson Davis, and grandson of the Bishop of Nebraska.

In Raleigh, N. C., Thursday morning, February 13th, MARGARET NELSON CAMERON, wife of Frank Hawkes Cameron, Esq., and daughter of the late Hon. William H. Haywood.

On February 5th, at her residence in Schenectady, ELIZA A., widow of the late Gen. Walter Phelps.

Entered into rest, at Long Branch, N. J., on Thursday, February 27th, JESSIE, daughter of Robert G. Barrow, Esq., formerly of Barbadoes, W. I. The funeral services and interment were at St. James's church, Bristol, Pa., on Tuesday, March 4th.

Entered into rest, at Delavan, Wis., on Tuesday, Feb. 25th, DANIEL MALLARY, formerly of Poutney, Vt., in the 88th year of his age.

Entered into rest, on January 29th, at Somerville, Mass., aged 30 years, MARY ALICE, daughter of N. J., and Ellen Moulton Pennock, formerly of Randolph, Vt. Buried at Mt. Auburn, from the Church of the Advent, of which she was a devout communicant, her body rests in holy hope beside that of her sainted mother, who was a niece of Bishop Chase, of Illinois, and Judge Chase, of Vermont.

On Quinquagesima, in Spring Hill Parish, Easton, Md., fell asleep in the communion of the Church, Mrs. E. JANE, wife of James W. Wilson.

In Salisbury, Md., on Ash-Wednesday, Miss LOUISA OWENS.

In Salisbury, Md., on the 27th ult., entered into rest, Miss MATTIE MERCER, of Philadelphia, Pa.

Trinity parish, Statesville, N. C. Entered into paradise, December 1st, 1878, IDA RANDOLPH TUNSTALL, daughter of Mr. and Mrs. N. R. Tunstall, aged 8 years and 9 months.

OBITUARY.

At a meeting of the vestry of St. Timothy's church, Roxborough, Philadelphia, held on February 19th, 1879, the following minute was adopted and ordered to be published:

We, the rector, wardens, and vestrymen of St. Timothy's church, desire to place on record this expression of our personal regard for the late SAMUEL WAGNER, a member of this vestry and a fellow-laborer with us in the work of the Lord.

Mr. Wagner was one of the original corporators of St. Timothy's, and his interest in the parish from that time until his death continued earnest and real.

His presence and counsel, with the added experience of many years in parochial matters, gave no little weight to the deliberations attending the organization of this parish, and did much toward establishing it on a basis which has since proven both firm and wise.

The Church at large has lost one who was ever a diligent student of her history and teaching, and a staunch defender of her distinctive principles and Catholic character.

Though he had passed the "four-score years," when human strength is ordinarily but "labor and sorrow," his faculties remained unimpaired; and the evening of his days seemed singularly tranquil and happy, and its end peaceful.

(Signed) ROBERT E. DENNISON, Rector.

Attest—
E. ATLEE SNYDER, Secretary.

OBITUARY.

In Raleigh, N. C., on February 13th, 1879, Mrs. MAGGIE HAYWOOD CAMERON, wife of Major Frank H. Cameron, and daughter of the late Hon. Wm. H. Haywood, in the 33d year of her age.

The above announcement will carry sorrow to many hearts in North Carolina. Lovely in person and character, an affectionate daughter, a tender and devoted wife and mother, and a sincere Christian, Mrs. Cameron was indeed an ornament to the large circle of friends

who have known and loved her so long. Lovely and gentle in her life, in death she has entered into that rest that remains for the people of God.—*Raleigh Observer*, February 14th, 1879.

IN MEMORIAM.

MRS. CLARISSA C. COOK.

At a meeting of the wardens and vestry of Trinity parish, Davenport, held on Monday, February 24th, 1879, the following preamble and resolutions were unanimously adopted:

WHEREAS, The Lord of life and death hath taken to Himself the soul of one who was for more than a third of a century a faithful member, steady friend, and most liberal benefactress of this parish; therefore, be it Resolved, That in the death of Mrs. Clarissa C. Cook we realize that the Church has lost one of her most devoted daughters, who with untiring zeal and love labored for her good.

Resolved, That while we deeply feel her loss to the community at large, to her wide circle of friends, to the parish of which she was a member, and to the whole Church through which the streams of her charities flowed, we are grateful for the fragrance of her memory, and thank God for the example of this His servant, who, having finished her course with faith, doth now rest from her labors.

Resolved, That we express our heartfelt sympathy with the family of our deceased sister in the great loss which has fallen alike on them and us.

Resolved, That the walls and chancel of Trinity church be draped with mourning till Easter in honor of her memory.

Resolved, That the secretary of the vestry be instructed to send a copy of these resolutions to the relatives of the deceased, and to the Davenport Press, THE CHURCHMAN, and Iowa Churchman for publication.

D. B. SHELLLEY,
Sec'y of the Vestry of Trinity Parish,
Davenport, Iowa.

OBITUARY.

Died, in the 71st year of her age, at Green Cove, Florida, February 13th, 1879, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, HANNAH COOPER, widow of Charles Jarvis Woolson, of Cleveland, Ohio, and daughter of George and Anne Pomeroy, of Cooperstown, N. Y.

Endeared to many friends and relatives by the sweetness of her nature, her unusual intelligence, and the purity and strength of her character, this excellent lady was one whose happy example becomes a precious legacy to all who knew her intimately. And after a life which had been a blessing to all near her, from its strong affections, its engaging cheerfulness, and its unselfish patience, she closed her days on earth by declaring that she was not only willing, but "glad to go." Leaving many mourning hearts here, there were many beloved ones awaiting her in Paradise. "Blessed are the dead who die in the Lord."

ACKNOWLEDGMENT.

Subscriptions to build a mission church at White Horse, Greenville Co., S. C.:

The Rev. J. G. Drayton, Charleston, S. C., \$10; through Mrs. Anna Young, Charleston, S. C., \$2; the Rev. C. C. Pinckney, \$10; Thomas Cordes, Esq., M.P., England, \$48.95; Gen. Sir Arthur J. Lawrence, K.C.B., England, \$12.90; Lady Mackworth, England, \$2.47; Mrs. Josiah Melville, England, \$24.15; through the Rev. W. W. Spear, Philadelphia, Pa., \$10; Bishop Beell, Ohio, \$10; the Rev. Thomas N. Lucas, Stutburg, S. C., \$2; Mrs. Lucas, Stateburg, S. C., \$1; Mrs. Governor of Perry, Greenville, S. C., \$5; Anonymous, Greenville, S. C., \$5; Mrs. Paul Trappier, Baltimore, Md., \$1; George Bunt, Spartanburg, Va., \$1; Miss Susan Wilson, Laurens Co., S. C., \$5. The Rev. J. D. McCall has kindly given the bishop's chair, altar, altar railing, and lectern. The windows will cost from \$75 to \$100. About \$2.00 will cover all actual necessary cost.

The Rev. Morgan Dix will lecture every Friday evening in Lent at Trinity chapel, Twenty-fifth street, near Broadway, at 8 o'clock. Subjects of the lectures are as follows:

March 7th. "Man: against Materialism."
March 14th. "The Incarnation: against Certain Popular Theories."
March 21st. "Reason and Authority: against the Religion of Private Judgment and Claims to Infallibility."
March 28th. "The Trials of our Church as a Witness to the Truth: a Historical Review."
April 4th. "The Strength and Sufficiency of our Church as a Teacher of the Truth."

CHAPEL OF THE HOLY SAVIOUR.

East Twenty-fifth street, near Madison Square. Sunday services—Morning Prayer, 11 A. M.; Holy Communion, 11:45 A. M.; Evening Prayer, 4 P. M. On weekdays—Morning Prayer, 9 A. M.; Evening Prayer, 5 P. M. Seats free.

A stated meeting of the Board of Managers of "The Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York" will be held in the Sunday-school room of Trinity chapel, Twenty-fifth street, on Tuesday evening next, the 11th inst., at 8 o'clock. D. B. WHITLOCK, Rec. Sec.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs a large amount for the work of the present year. "Give and it shall be given unto you." Rev. ROBERT C. MATLACK, 1234 Chestnut street, Philadelphia.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY.

asks liberal contributions in aid of its Scholars [Postulants and Candidates for Holy Orders].

Remittances and applications may be addressed to the

Rev. ELISHA WHITTLESEY, Corresponding Sec'y; or the Rev. F. D. HARRIMAN, 179 Seymour street, Hartford, Conn.

LETTERS TO THE EDITOR.

All "Letters to the Editor" will appear under the full signature of the writer.

THOSE ADIRONDACK DEER.

To the Editor of THE CHURCHMAN:

Facts and figures are not always to be had, and we often fall back on our experimental knowledge of a subject under discussion. There are no absolute data as to the number of Adirondack deer killed, but we do know that a remorseless butchery of this noble game has been and is going on, to the utter and final extirpation of the deer in the New York wilderness. I regret not preserving my letter which you published several weeks ago, to which Mr. Robert Shaw, of Long Lake, replies in THE CHURCHMAN of February 15th. But I remember basing what I said on the article from the *Utica Herald*, taking half of its statements as sad enough if true, and adding my own experimental knowledge of the wanton murder of the deer.

(1) Mr. Shaw says that there are not 200 lakes in the wilderness. Lake or pond is indiscriminatingly used, a pond often being larger than a lake—thus Big Wolf pond is larger than many of the lakes. I have a list of 381 lakes and ponds that are named, and there must be some not down in my list, as the beautiful Clear Pond, near Meacham Lake.

(2) As regards the number of deer killed. If less than 400 deer were killed during September, October, and November, as Mr. Shaw thinks was the case, no one could complain; for at that rate of slaughter the forests would be full of venison. The region that the deer have to run over is larger than the State of Connecticut. With hundreds of sportsmen and hunters constantly at work, with hundreds of dogs trained to "drive" the deer, it is preposterous to say that in ninety days less than 400 deer were slain. I use hundreds; probably thousands would be the figure, as thousands apply, not hundreds, to the deer butchered. Doubtless, on a clear and calm fall day, there are 500 men and a proportionate number of dogs on the hunt, and ten per cent. (or fifty deer) would be a very small dividend to declare from the day's earnings. I have known, over and over again, of six men and a few dogs that obtained two or three deer in a day's hunt. I hear of a single New Yorker, who frequents a particular section of the wilderness, who gets up "big hunts" of three dozen men, with retinues of dogs, and slays in *total* many deer in a season. True, all the ponds are not large enough to hunt deer on, but many of the bodies of water are large enough to have several points watched. Moreover, many of the deer are shot at the river courses and on their "run-aways." I suppose (with Mr. Shaw) that the "still-hunt" in the winter kills off the deer very fast. The illegal destruction of deer, by any and all means, must be in a measure checked, or the game will soon be found only in inaccessible places, and rarely at that. Probably 10,000 people are within the Adirondack region during the vacation months, and, pray, how many of these have weapons of war with them, and would fain be Deer-slayers, although not quite so good marksmen as old Leatherstocking?

(3) Long Lake is the "city in the wilderness," and is no test-case for the region. Some hundreds of people (I believe) live on its shores; and if they have a game club to protect deer, I am thankful for it, and hope they will give justice to some of the depredators who despise the law much in the sense of that wise couplet which says,

"No man e'er felt the halter draw
With good opinion of the law."

To conclude, if twenty-two visits and explorations, since 1855, in various sections, from May 1st to November 1st; if making Adirondack life a study so as to write on it often,

and to lecture on it perhaps forty times; if familiarity with the Adirondack chase, the guides, the people, etc.; if careful observation as to the killing of the deer and their decrease, count for anything—if all these truths enable me to arrive at the *truth* as to "the slaughter of the Adirondack deer," then my judgment and opinion are that the writer in the *Utica Herald* did indeed exaggerate the case, but that Mr. Shaw (naturally having home pride) has as fully underestimated the evil. I write for the sake of both deer and man. We need the deer in the forest resorts, and they ought to have a chance to exist there in sufficient abundance to supply a reasonable amount of venison to the weary and worn who seek for Adirondack rest and recuperation.

WM. C. WINSLOW.
Boston, February 20th, 1879.

THE PROPER MODE OF SAYING THE GENERAL THANKSGIVING.

To the Editor of THE CHURCHMAN:

In a late number of the *Dominion Churchman*, published in Toronto, Canada, there appeared a communication from a clergyman in England, a Dr. Mountain, in which he discusses the question whether the General Thanksgiving "should be said by the priest alone, or be joined in by all the voices of the congregation." He gives several reasons for inclining to the latter opinion, some of which, however, seem to have much weight. Yet he claims that inasmuch as there is no rubrical direction to the contrary, it cannot be called an innovation, and therefore argues that the introduction of such a change, even though it be from an established usage of the Church, would be entirely justifiable. He represents that the usage has long existed in the Irish Church, and that it also exists in some London churches.

To my own surprise I find that the practice has obtained to some extent in Canada, particularly in the neighboring Diocese of Huron, but I am not aware that it has ever been adopted among us. At any rate it might be well to get the expression of opinion in regard to so important a matter from our branch of the Church. The present uniformity that exists in the practices of our own Church and the sister Church of Canada, none surely would like to see disturbed, which it would seem there must be some danger of, if such innovations are to be adopted without reference to the views held by the Church at large.

HENRY BANWELL.
*Grace Church Rectory, Port Huron, Mich.,
January 27th, 1879.*

THE IMPORTANCE OF TEACHING TRUTH TO THE YOUNG.

To the Editor of THE CHURCHMAN:

Your correspondent in THE CHURCHMAN of February 15th calls attention to a book entitled "History of the United States," and charges that it is an inaccurate history. This is only too true. I was taught this same error in my childhood, and in later years, when instructing my classes, and being informed as to what the Church of England really did teach, I have taken particular pains to refute the error, and to show the evil effects which men, jealous of their own misguided opinions and impatient of authority, could do by breaking away from the vows which they have assumed, and sowing the seeds of error and schism. I well remember the recoil produced in my mind, when the impression first received was that the Puritans were a poor, persecuted class of men, driven out of England and on to the continent, and, there finding no rest, coming to America to found liberty. We cannot be too careful of the seed which we sow in these young, pliant hearts and minds, especially of Christ's flock. His ministers not only have the labor of sowing the good seed,

but, through the power of the Holy Ghost, they have to root out the bad seed. Even in our noble Constitution, which every child should commit to memory, occurs the proposition that "all men are created equal," which is false, and contains one of the seeds of communism. In the Church let us exercise a kind of spiritual censorship over everything that is preached and written for the benefit of the young, and thus keep their minds, as far as we can, pure and holy.

E. H. SAUNDERS.
Greenport, N. Y.

A REJOINDER TO A CRITICISM.

To the Editor of THE CHURCHMAN:

The strictures of the Rev. J. S. Jenckes, Jr., on my article on Isaiah lv. 10, contained in No. 1774 of THE CHURCHMAN, compel me to state in reply:

1. My object being simply to answer a capitious objection by the production of some illustrative facts pertaining to natural science, failure on my part to treat that passage as my good brother proposes will, I hope, protect me from the dreadful imputation of having either forgotten or not known the force of the Hebrew particle 'ב. In order to disabuse

him on that score, permit me to say:

2. That that particle, duly presented by him in full dress, with accent and by name, is, nevertheless, not found in the text, which gives its cousin by marriage, אֲנִי ב, denoting after negatives *but*—*unless* or *except*. A reference to Webster or Worcester will show that *but* often bears that meaning, and if the translators of the Authorized Version used it in that sense, they were not guilty of a mistranslation, but simply employed an ambiguous word.

The LXX. render אֲנִי ב, in Isaiah lv. 10, *εως αν, until*, but translate the same compound particle after a negative, *αλλα, Jer. vii. 23; Isaiah xlii. 19; Micah vi. 8; εαν μη, Amos iii. 7; Gen. xxxii. 27; πλην, Gen. xxxix. 9, etc.*; and since it is notorious that hardly any book of the Old Testament is as badly rendered in the LXX. as this of Isaiah (v. Horne, *Introd.*, i., p. 266), their authority is hardly decisive.

But since all this applies only to אֲנִי ב, and not to 'ב, since the Hebrew lexica accessible to me do not furnish the meaning "until," for which we have our brother's assurance that it is "the mind of the Spirit," and since Isaiah lv. 10 is not quoted in the New Testament, he will, I apprehend, find "the utter demolition of a caviller" by this "cumulative evidence" not quite so easy a matter as he seems to think.

J. I. MOMBERT.
Jersey City Heights, February 3d, 1879.

A SCRIPTURAL REFERENCE WANTED.

To the Editor of THE CHURCHMAN:

"S. H.," in an article printed in THE CHURCHMAN of February 22d, says: "Holy Scripture reads, 'In the midst of life we are in death.'" Does he quote from the Authorized Version of Holy Scripture? And if so, will he inform your correspondent of the "chapter and verse"? I have heard of more than one sermon being prepared from this text; but it invariably happened that the preacher had difficulty in making exact reference to the place.

C. H. YOUNG.

AGED AND INFIRM CLERGY.

To the Editor of THE CHURCHMAN:

In your issue of February 8th "A Clergyman's Daughter" presents pathetically the cause of aged and infirm clergymen and their families. One remark she makes is as follows: "In all secular societies something like suitable provision is made for faithful members in their day of want." Does not

this suggest a clue to the solution of the difficulty? In all or nearly all secular societies, *how* is this provision made? By taxing each member during his lifetime or his time of prosperity. The tax is often very trifling, and why should not clergymen organize in this manner? J. K. COLLES.

Morristown, N. J., February 11th, 1879.

THE IMMACULATE CONCEPTION.

To the Editor of THE CHURCHMAN:

Has the dogma of the immaculate conception "no warrant in Holy Scripture"? St Matthew i. 18, the Creed, and Article XI. would make one believe there is every warrant. If it were not an immaculate conception, I cannot see wherein Christ's claim to the Divine nature lay.

I have always supposed this part of my Creed, "Conceived by the Holy Ghost," meant the immaculate conception of the virgin. If not, then Joseph was the father of Christ, and he partook of the Divine nature in common with all mankind. This seems to be the only inference to be drawn from the story.

In good faith, and feeling my inability to grasp what my reason refuses to explain, I ask you to give me as lucid an answer as possible in the columns of your paper.

A SUBSCRIBER.

Boston, February 2d, 1879.

[Our correspondent has evidently supposed the dogma of the immaculate conception to mean that the Virgin Mary conceived and bore our Lord without sin. Whereas, as all who understand the intention of the dogma will know, it means that the mother of the virgin conceived and bore Mary without sin, so that the virgin was an exception to the law stated in Holy Scripture, that "all are born in sin." Catholic truth holds that our Lord is the only exception to this law. Roman dogma teaches that the Virgin Mary is another exception.

We have once before met with this same misunderstanding. In that case a young person was told by a Romish priest—or, at all events, understood him to say—that the meaning of the dogma was that our Lord was conceived of the virgin without original sin; not at all that the virgin *was* conceived of her mother without original sin.—ED. CHURCHMAN.]

NEW BOOKS.

ORIGIN, PROGRESS, AND DESTINY OF THE ENGLISH LANGUAGE AND LITERATURE. By John A. Weiss, M.D. [New York: J. W. Bouton. 1879.] 8vo, pp. 700.

We must give the author credit for having brought out a work which must have cost him an immense amount of labor. The subject is both broad and important. Either one of its threefold divisions would have been sufficient for a writer of ordinary ambition and of average patience. We are not surprised to find that the third part, coming last as it does, occupies but a small portion of the volume. Only thirteen out of the 700 pages, which the whole work fills, are devoted to that particular topic.

The first branch of the subject, on the contrary, is treated with great care and fulness. The work is valuable as showing the different sources from which the English vocabulary has been increased, and as containing tables of analysis illustrative of the comparative elements which have made up the language at different periods. The author traces quite clearly the outline of its early history, and points out its original relationship to the other branches of the Gothic stock.

But that which constitutes the chief peculiarity of the work, and which gives it most of the value which it will have for scholars, is the list of tables showing the relative proportion of words drawn from various sources

in each century. Beginning with King Ethelbert's Code of Laws, A. D., 597, the author gives the analysis of an extract from some representative work for each century down to the present time, and, as we come toward the modern era, these extracts are made to cover many varieties of style, including poetry, history, romance, the drama, theology, "political-legal" works, and newspapers. We are forced to dissent, however, from one of the conclusions which the author claims to have established by the results gathered from these specimens. Combining the fifty tables which represent the productions of what he calls the English period (A. D. 1600–1878), he finds that sixty-eight per cent. of the words are Graeco-Latin, while only thirty per cent. are Gothic-German, or Anglo-Saxon, in their origin; or, to quote his own proposition, "our language is but one quarter Anglo-Saxon and three quarters Graeco-Latin." The assertion will surprise most readers. It is widely at variance with the generally accepted belief as to the relative proportion of native and foreign elements in our present English vocabulary. It is also very different from the result to which other scholars have come in their analysis.

The explanation of this astounding difference is that Dr. Weiss, in making his average, throws out of the problem all repetitions of the same word, and all particles and auxiliaries—in short, everything except what he terms "words of inherent meaning." Now, one of these excluded elements at least is essential. Particles are an inherent part of the language. We could not get on without them. It happens, too, that they are almost wholly of Anglo-Saxon origin, and this accounts for the very small per cent. of Gothic words which the author's analysis shows. His result is not satisfactory, because the method by which he reached it is incorrect. It is very unusual for one who is endeavoring to ascertain the relative proportion of the different parts of which any body is composed to set apart and leave out of his estimate some of its most important ingredients. The same kind of analysis might lead to discoveries even more surprising than that which the author has made. But the world would, we hope, hesitate about accepting them as true.

With this single criticism, and one or two others of minor importance, which we forbear to mention, we can heartily commend the volume as useful to all students of English. It is, as every reader can see, the fruit of earnest, enthusiastic study, and of patient investigation. The tables will show at a glance the changes through which our language has passed in all the many centuries that have elapsed since the Angles and Saxons brought it to Britain. The preparation of them must have been long and wearying to any one, unless he brought to it, as Dr. Weiss evidently did, a heart filled with love for the work, and with a consciousness of its importance.

THE NEW RITUALISTIC DIVINITY. Neither the Religion of the Bible and Prayer-Book nor of the Holy Catholic Church. By Daniel R. Goodwin, Presbyter. [Philadelphia. 1879.] 8vo, pp. 103.

This brochure is intended as a defence of the existing Church in Pennsylvania (or anywhere else in the United States) against certain attacks made upon it from the ritualistic side; but controversial literature seldom furnishes a treatise of more independent and permanent value. The points discussed are "The Priesthood and the Sacrifice," "The Real Presence," "Eucharistic Adoration," and "Auricular Confession"—the chief points on which the ritualists are at variance with the teachings of the Catholic Church in general, and with those of our own branch of it in particular. This is shown in a quiet and convincing way by extracts from ancient liturgies, a few of the more important of the fathers, the writings of the leading men in the Anglican Reformation, and of the most generally recognized exponents of Church doc-

trine since that time, together with references to the authoritative teaching of our Church in her articles, homilies, and liturgy. Whatever view may be taken of the subjects themselves by any one, there can scarcely remain a doubt in the mind of the reader as to the teaching of the Church Catholic and of the Church in the United States. Incidentally, too, this teaching is shown to be that of the Scriptures themselves. With this the doctrine of the ritualists is in flat and irreconcilable contradiction. We hope for this pamphlet a wide and thoughtful reading, satisfied that it is calculated to have an important effect in the formation of opinion.

GALVANO-THERAPEUTICS. By W. B. Neffel, M.D., of New York. Fourth Edition. [D. Appleton & Co.] By the same Author: Clinical Notes on Nervous Diseases of Women, Contributions to the Etiology of Epilepsy, On Melancholia, On the Electrolytic Treatment of Malignant Tumors, On the Treatment of some Forms of Dyspepsia, Contribution to the Treatment of Neuralgias.

Electricity was applied to the treatment of nervous diseases long before this agent was known to the scientific world, some of the most ancient medical writers having recommended the shocks of electric fishes for the cure of neuralgias, paralysis, and other nervous affections. Afterward, the electric shocks were derived from Leyden jars; and finally the galvanic current was applied, first, by the great discoverer of the pile, Volta, and by others though mostly with negative results. Indeed, nothing else could have been expected, as electro-physiology did not exist, and the apparatus was imperfect and unfit for medical purposes. The discoveries of Oersted, Faraday, Du Bois-Reymond, Duchenne, Remak, and others, elucidated the scientific principles of electricity, and afforded the necessary means for its application to the treatment of diseases. This, however, required, on the part of the physician, besides the knowledge of medical sciences and clinical experience, a thorough acquaintance with physics and electro-physiology. Unfortunately, this was very seldom met with in the physician, and the result was that electro-therapeutics, until recently, remained almost entirely in the hands of empirics and quacks. Such electricians could only accidentally obtain good results, and failed in the majority of cases where, with the present means and knowledge, a cure could have been achieved.

Dr. Neffel has published in this country and in Europe a number of essays on the use of electricity in the treatment of nervous and other diseases, showing what favorable results can be obtained from this agent if employed scientifically. The most inveterate cases of neuralgias, paralysis, asthma, epilepsy, and other affections, hitherto considered incurable, often yield to the galvanic treatment. In many diseases of women, the galvanic treatment can be substituted with immense advantage for a local surgical treatment. Besides, Dr. Neffel has introduced the electrolytic method of treating malignant tumors, cancers, etc., which will prove of great value for suffering humanity.

We ourselves have become interested in the subject of treatment by electricity by witnessing the remarkable curative effects of Dr. Neffel's treatment in several instances pronounced by distinguished physicians as incurable.

SERMONS, DOCTRINAL AND PRACTICAL. By the Rev. William Archer Butler, M.A., Late Professor of Moral Philosophy in the University of Dublin. Edited, with a Memoir of the Author's Life, by the Very Rev. Thomas Woodward, M.A., Dean of Down. Two Vols. [New York: Robert Carter & Brothers. 1879.] 12mo, cloth, pp. 474, 408.

These sermons need no fresh commendation. Years ago they won the hearts of the many who read them, and both the ever-living truths which they contain and the rare eloquence with which those truths are clothed will keep them in the high estimation where the world placed them at their first publica-

tion. This edition is the best we have seen, and it will, no doubt, be welcomed by a wide circle of both old and new friends. Unlike some sermons of other and more recent preachers, these will repay frequent and repeated study.

HISTORY OF THE REFORMATION. In Germany and Switzerland Chiefly. By Dr. K. R. Hagenbach, late Professor in Ordinary of Theology at Basel. Translated from the Fourth Revised Edition of the German. By Evelina Moore. Vol. I. [Edinburgh: T. & T. Clark. New York: Scribner & Welford. 1878.] 8vo, cloth, pp. 422. Price \$3 00.

The first pages of this work are exceedingly disappointing, probably not because of any serious lack of life in the history itself, but because of the exceedingly rough and frequently unintelligible translation. The opening chapter, for example, is about as tough reading as ever comes under the reviewer's notice. We have never seen the German edition, but the beginning of this is certainly not worthy of the name of English. It is hardly to be believed that all its obscurity of style belongs equally to the original. The word "antique" is repeatedly used for ancient in such expressions as "the antique world."

Prof. Hagenbach is represented as saying: "In viewing the bubbling of the must, in its oftentimes wanton fermentation, we shall not leave out of consideration the earnest and lasting workings of repentance." What is "the bubbling of the must"? The following collection of words make sense, but only after considerable meditation upon them:

All parties, in so far as they lay claim to scientific recognition on the part of their contemporaries, strive after as all-sided, and hence as just, an appreciation as possible of the different items of which history is composed.

In this passage, several words may have been left out, thus leaving the thought incomplete. Much of this obscurity may be due to misprint, but the cases are so very frequent on each of the first twenty-five pages that we are forced to believe they are largely the result of bad rendering.

This defect and most serious drawback disappears, however, before we get very far into the volume. Evelina Moore either became more proficient in her ability to translate, or else she called in outside assistance. In the greater part of the volume we find very little of which to complain in this regard.

As to the history itself, while not remarkable, it is, at the same time, a thoughtful work. It traces the rise and growth of the Reformation mainly in the persons and work and influence of its leaders. It is moderate in its tone, leaning evidently but not strongly to the Lutheran view, but acknowledging the worth of Calvin's, and even more that of Zwingle's. It is a calm, dispassionate enumeration of the way in which the reformers brought about the great change. Very little stress seems to be laid upon the principles which underlay the movement. We cannot pass final judgment on the work until we have gone through the volumes as yet unpublished. We are, even at this point, able to say, however, that the author has gathered up a great deal of information that will be new to nearly all readers. The volume is especially rich in biographical facts, and its analysis of the more prominent leaders both in Germany and Switzerland.

We quote a single passage, which, if its statements are reliable, will show that if, as some claim the Reformation was a blunder doctrinally, it was needed in the matter of reverence for holy things. Few, we hope, would like to revive such a mediaevalism as that here described:

We have already, in our history of the Middle Ages, made mention of the religious plays, the fools' and asses' feasts, and the therewith connected mummeries and banquetings in the churches. In spite of ecclesiastical prohibitions, these disorderly proceedings continued and increased. Let us transport ourselves for an instant to the cathedral at Strasbourg. High mass is about being celebrated. The nobles make

their appearance, magnificently attired, wearing peaked shoes that clatter as they walk, and accompanied by hounds and falcons, the latter of which they occasionally let fly, by way of pastime, during the service of God. Here merchants are settling their worldly affairs, yonder a magistrate publicly administering justice, in the church. For the sake of shortening the way, sucking pigs from the market close by are carried through the sanctuary, so that the noise and bustle thereby occasioned force the priest to pause in his conduct of the mass. Above the minster organ was placed a grotesque figure, called the "ape of the pipes."

During Whitsun-tide some wag would conceal himself behind this, and amuse the multitude by howls, coarse jests, and comic songs. From the feast of St. Nicholas to Innocent's day (to Advent and Christmas-time) it was customary for a boy, dressed as a bishop, to read mass; the rest of the people who frequented the church likewise appeared disguised in various costumes within its consecrated walls. Processions were held and secular songs were sung. Of a still madder character were the proceedings at the feast of the consecration of the cathedral, on St. Adolphus's day (August 29th), which was also the time for the annual fair. Casks of wine were placed in the chapel of St. Catherine, the high altar served as a table, and the most immoderate indulgence in wine completed orgies which surpassed those of the heathen in unruliness.

THE GEOLOGIST'S TRAVELLING HAND-BOOK. An American Geological Railway Guide, giving the Geological Formation at every Railroad Station. With Notes on Interesting Places on the Routes, and a Description of each of the Formations. By James Macfarlane, Ph.D. Author of "The Coal Regions of America." [New York: D. Appleton & Co. 1879.] 12mo, cloth, pp. 216.

The title explains pretty clearly the nature of this work. It will be readily seen that it must be a convenient companion to every traveller who is acquainted with geology. It will also help those who are comparatively ignorant of that science toward a knowledge of many of its facts. The peculiar formation at each railroad station on all the leading routes of travel is named, and one can find in the general description the character and history of that formation. The idea which led to the preparation of the book was a capital one. And we earnestly advise those who are accustomed to reading on the cars to select this volume rather than any of the novels so often seen in the hands of travellers. They will find here something worth reading and remembering.

SIR WALTER SCOTT. By Richard H. Hutton. [New York: Harper & Brothers. 1878.] 12mo, cloth, pp. 177. Price 75 cts.

We are a little disappointed in this volume of the series of "English Men of Letters." The high reputation and rare ability of the author promised something different from what he has given. Mr. Hutton has not by any means failed, he has simply prepared what a man of less literary insight and critical power might have produced. The life of Scott, as told in the ten volumes by Lockhart, has been condensed into a briefer and more interesting narrative. The experiences of the great romancer have been illustrated by frequent extracts from his poems and references to his novels, but the book lacks that glow which might naturally have been expected, and the signs of that scholarly criticism which the author was fully competent to give; nevertheless he enables his readers to see just what sort of man Scott was, and to trace the varying fortunes of his remarkable life.

ORATORY AND ORATORS. By William Matthews, LL.D., Author of "Getting on in the World," "The Great Conversers," "Words; their Use and Abuse," etc. [Chicago: S. C. Griggs & Co. 1879.] 12mo, cloth, pp. 456. Price \$2.

Dr. Mathews, who has given to the world before several excellent books, here makes an earnest plea for a revival of attention to oratory as an art. He claims that it is too much neglected, and that other less important branches of education have supplanted the study of this. He discusses the qualifications of an orator, his trials and helps, and the tests of eloquence, and he also devotes a chapter

to each of the different kinds of oratory, as, for example, political, forensic, and that of the pulpit.

Those who agree with him will find the work not only strong, but also fresh in its manner of dealing with the subject. Everybody will be pleased with the historical and biographical reminiscences that abound in each chapter.

LITERATURE.

TEN per cent. of England's new books, last year, were imported from this country.

A SERMON delivered in St. Paul's church, Bridgeport, Conn., by its rector, the Rev. Dr. N. S. Richardson, and entitled "Darwinism versus Faith and Morals," has been published in a pamphlet. The sermon is written with clearness and great force, and is accompanied by many foot-notes. It is dedicated to the Bishop of Connecticut.

"THE WAVERLEY DICTIONARY," by May Rogers, is likely to increase the popular taste for Scott's novels, and to aid in the appreciative reading of them. It gives in alphabetical order a list of all the characters which appear in his prose romances, together with a descriptive analysis of each, and illustrative selections from the text. S. C. Griggs & Co., Chicago, are the publishers. Price, cloth, \$2.00.

"SIR JOSHUA REYNOLDS," in the series of "Artist Biographies," published by Houghton, Osgood & Company, Boston, and like most of the other volumes belonging to the same series prepared by M. F. Sweetser, is unusually interesting from the fact that the great painter had an intimate acquaintance with a wide circle of literary men and women contemporaneous with him. This biography is, therefore, doubly valuable. The editor has made good use of the various materials found in different fields, weaving them into a smoothly running narrative.

THERE is nothing of special interest in *St. Nicholas* for March, while every article contains something of interest. Dr. Isaac I. Hayes leads off with a very romantic story called "An Adventure on an Iceberg," much better adapted for the readers of *Scribner's Magazine* than of *St. Nicholas*. Julian Hawthorne finishes his fairy story called "Rumpty Dugget's Tower," which fact we doubt if many children will regret. The other serials are very good, and are as successful continued stories as the old saint has ever furnished his young friends. Special mention should be made of the account of the "American Mardi-Gras," also of the story called "Pets from Persia," and in poetry of M. M. D.'s charming verses, "Calling the Flowers," also of "Dick's Supper," and the very comical pictures which illustrate the poet's meaning. Jack-in-the-Pulpit is lively as usual, and his department continues to be a very interesting feature of this interesting magazine.

THE many and fine illustrations with which *Harper's* for March is profusely adorned are to be found principally in the articles called "Present Tendencies of American Art," "A Few Sea Birds," and "Berg und Thal," the last of which is headed by another fine reproduction of birds' feathers, the remarkable sketch of peacocks' feathers in a recent number of this magazine being nearly, if not quite, equalled by this bunch of black-cock feathers. The good things of the magazine are not confined to the pictures. Some very sensible things are said about American art, and the person who talks about sea-birds contrives to find something readable to say of a good-deal-written about subject. The account of the Coast Survey, while necessarily extremely sketchy, to bring the subject within the limits of a magazine article, is very good, recalls some laughable reminiscences of Hasslar, and gives as much of an idea of the wonders accomplished by this branch of the

service as most people would care to read. "Miss Vedder" is the only story that amounts to much. It is rather striking. "The Tom Side of Macaulay" is charming; placing, as it does, the great historian in the most lovable light imaginable. The rest of the solid reading is interesting, particularly the paper on "Old Dutch Masters," being a sketch of Rembrandt Van Ryn.

"ZOOLOGY OF THE VERTEBRATE ANIMALS" is the title of one of the "Handbooks in Science," published by Henry Holt & Co., New York. The work was originally written by Prof. Alex. Macalister of the University of Dublin, and has been revised for American students by Prof. A. S. Packard, of Brown University. The design has been to give in as simple form as possible the leading facts in this special department of natural history. The book is comparatively free from technicalities, and all necessary explanations are given.

THE *Contemporary Review* for February is very attractive. Professor Geddes's painstaking researches on the Homeric problems, advocating the *duality* of their origin, form the theme of a paper by Edward A. Freeman marked by great lucidity and fairness. Father Ryder's reply to Dr. Littledale will attract much attention, and his argumentations prove, among other things, that the armory so wonderfully described in the "Provincial Letters" of Pascal is still resorted to by Roman controversialists. Mr. Warrington Howard's article on "Ladies and Hospital Nursing" is extremely interesting and valuable. Mr. R. Stuart Poole's second paper on Ancient Egypt fully equals in merit the first of the series. Dr. Weissmann advances an extraordinary theory to account for the habits of migratory birds, which are to him the results of evolution and not the endowment of the Creator.

THE *Nineteenth Century* for February has, for American readers at least, three articles of permanent value and interest. C. de Waramont, introduced by Dr. Döllinger, furnishes an exceedingly well-written biographical sketch of Bishop Dupanloup, full of valuable matter, and peculiarly instructive on the part he took, or rather was not allowed to take, in the Vatican Council. The conclusion of L. A. Montefiore's paper on "Liberty in Germany" surveys the period from 1840 to the present year, and deals with Bismarck in a manner not exactly eulogistic; it is evident that there is not much love lost between them. Mr. J. Norman Lockyer's article on "The Chemical Elements" furnishes many points as to the origin of his views, advanced *in extenso* in *Nature*, and the work which has led up to them. In "Animals and their Native Countries," Alfred R. Wallace contributes an additional article to the incredible creed of the evolutionists.

THERE has been of late an abundance of confessions of authors in the magazines and papers, chiefly upon the topic of the pecuniary remuneration of a literary life. To be sure, no really successful author, so far as we have seen, has spread his account-book before the public, and there is something pathetic as well as amusing in the unconscious disclosures in some instances of the fact that poor pay results from poor work; but the confessions, even when success is of the faintest, all have a singularly contented character. The author is puzzled at his failure, and he seizes the public by the button to state the case, but it seems not to occur to him to grow very querulous over his failure, or at most to do more than have a little fling at the obtuseness of editors and publishers. What is there in the profession to induce this content? May not the explanation be found in the character of the men and women who voluntarily adopt this means of livelihood? The possibility of acquiring a fortune by it is so absurdly small, that there is at once excluded the whole class of the covetous and avaricious. Then the

pursuit of literature leads one into the quieter ways of life, and apart from the fret and friction of mercantile and mechanical competition. The man of letters, by the very nature of his vocation, has the leisure of solitude and the company of the elect. Even learning, as represented by the educational institutions of the country, is not so free from the rush and drive of modern life. The literary class, as producers, is not a large and conspicuous one in this country; it is sheltered by its poverty; it is restricted by its inability to obtain great possessions, but its influence on society and life is out of all proportion to its numerical standing. It does not need special encouragement; it is the least coöperative and communistic of all the industries of the country; but the growth of the country in the fulfilment of its higher vocation will be marked by the unorganized increase in the number of its men of letters. That these should represent the nation at foreign courts is a single illustration of the silent power which literature holds in the country; the more frequent illustrations are in the respect paid, not by politicians, but by the people at large, to the persons who devote themselves to literature. The selfishness and loss of honor in politicians is singularly indicated by their incapacity to understand and respect literature in its representatives. The alliance, in such a vast number of cases, between literature and the Church equally indicates the innate unselfishness and honor which abides in the literary calling.

SCIENCE.

AN ingenious substitute for the famous fire-gilded glass of the ancients has recently been invented in England, and is said to equal the best specimens of that wonderful art by means of which glass had gold so worked into it that many hundreds of years have failed to effect any change or to tarnish the gold. The officers of the British Museum have, it is said, so greatly admired the results produced by the new process that they have accepted specimens for exhibition in that institution. As described, the process consists simply in introducing gold leaf, or platinum, into the body of the glass, and amalgamating the precious metal with the latter by means of a blowpipe—an operation which also serves to produce a perfectly indestructible covering to the metal and the designs traced.

A PAPER, under the title of "A New Way of Repairing Teeth," by M. Magitot, was recently presented to the French Academy of Sciences. In 1820 Dr. Delbarre conceived the possibility of extracting a tooth affected by abscess or caries, removing the unsound part, and replacing it in its socket with the expectation that it would reunite with the portions of the system from which it had been detached, and he succeeded perfectly. The matter attracted but little attention, and was apparently forgotten until Mr. Magitot took it up and made a serious study of it. He now states that the grafting of the dental organs is divided into several varieties. The first category comprises the teeth drawn from their sockets and replaced at once or after a certain time. That he calls grafting by restitution. In a second group are classed the cases where a tooth is drawn from one individual and placed in the mouth of another. We need not refer to the others, as the present paper only concerns the first class of operations. The painful affection known as toothache arises from various causes—abscess at the root of the tooth, caries of the bone, inflammation of the membrane surrounding the organ, diseases of the gums, etc. In all such cases the extraction of the tooth and the removal of the diseased portion is quite practicable, and experience has proved beyond question that the organ can be replaced in its original position, and will reunite with the tissues to which it was originally attached. M. Magitot bases his assertions on sixty-two operations, of

which fifty-seven were perfectly successful, a proportion of about ninety-two per cent. While the action of reintegration is going on, some local reaction is caused, which, however, scarcely affects the general system; small boils or abscesses form, which, when they have run their course, leave the consolidation complete in a period of from a week to a fortnight. When the operation does not succeed, the inflammation ejects the tooth in a day or two. The age of the patient seems to have no effect on the results, and all sorts of teeth may be drawn, excised, and reimplanted.

NEW PUBLICATIONS.

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5. }
7. } Ember-days.
8. }
9. Second Sunday in Lent.
16. Third Sunday in Lent.
23. Fourth Sunday in Lent.
25. Annunciation of the Blessed Virgin Mary.
30. Fifth Sunday in Lent.

THE LEGEND OF THE PASSION FLOWER.

BY NELLIE DEANS.

See thou here the passion flower,
Relic of the awful hour
When the Lord of sinners bore
On His back the burden sore
Of the Cross of Calvary;
As upon the way He sped
On rough stones His fair feet bled,
And from His blood at once there grew
This tender flower of purple hue,
Weeping dew of sympathy.

On the flower the Saviour's smile
Dwelt in tenderness the while,
Till its crown of purple rays
Crimson glowed beneath His gaze.
Spake He in benignity:
"Thou shalt be in future time
Emblem fair in many a clime,
Of the purple robe of scorn,
Of the bloody crown of thorn,
Of the woes of Calvary."
Thus upon its glowing face
Emblems I will seek to trace.

See the cruel Roman's spear
With its sponge of bitter cheer!
Or doth the cross its column rear?
Here the dreadful thorns appear,
But like rays of holiness;
Five stamens for the five wounds stand,
Three styles, for nails, which in each hand
And in His blessed feet were driven
When earth yielded up to heaven
Sacrifice of Righteousness.

Be thou, my soul, a passion flower,
Forgetting ne'er that awful hour
Whose woe thy sins did help to make,
Since Christ did bear it for thy sake
In wondrous deep humility.
Keep thou forever in thy heart
The cross, the crown, the Roman dart;
Lift up thy hands in holiest praise,
Restrain thy feet from Satan's ways
From time to blest eternity!

ONE DAY.

A Story of Realities.

BY ELIZABETH ELIOT.

"Still must we serve, with cares opprest,
Still o'er the message pore,
Till they that hear are wholly blest,
And service toils no more."

"Saturday morning, June 24th, and 'pouring rain'! O Phebe, how can you sing on such a day as this?"

"Sing! Of course I can and will," shouted Phebe, beginning again.

"The great forerunner of the morn,
The herald of the world is born;
And faithful hearts shall never fail
With thanks and praise His light to hail."

"Herald? Forerunner? Oh, to be sure, St. John Baptist's day," said Margaret, rubbing her eyes; "but, Phebe, can't you roar a little more gently? Besides, I just remember, you'll wake papa, who didn't get home from Martha Cooper's until one o'clock. The shutting of the hall door awoke me, and directly afterwards the clock struck one."

"Papa has been up a long time, dear slumberer," said Phebe; "I heard him knock at Maurice's door half an hour ago. You'd better get up yourself, I just remember, for it's half-past five."

"Not I. I shall just lie here a while and 'simmer,' as Sir Walter says, and plan my day. You seem to be about in the middle of yours," continued Margaret, watching her sister's busy fingers, as she sat by the window, sewing as fast as her needle could fly. "Ah, I think I'll finish my cambric dress, for though it seems as cold as Greenland now, it's sure to come out warm and steaming to-morrow, and I've nothing to wear but that old alpaca, and not a minute again for sewing until next Saturday. Just think! Vacation then! Glorious, isn't it? Twenty-four and seven are thirty-one; no, *thirty* days hath June, so next Saturday will be the first day of July. O Phebe! there goes my cambric dress, for I must devote all this day to getting in my mite-chest money," she went on, now fairly roused to action, and beginning vigorously to dress.

"Too bad, dearest!" sighed Phebe. "I wish I could help you; but I really do not see a moment free to-day, for just before you woke I went to call Nora, and made the pleasing discovery that she had been awake all night with toothache, and I must go now and get breakfast."

"It would be of no use if you had centuries of leisure, though thank you all the same, for papa expressly said that if I took the mite-chests no one must help me, and he made me take three days to decide, and then allowed me but ten chests, though I begged hard for twenty; explaining to me clearly that while I might give up my own time, I had no right to undertake an enterprise that would involve the sacrifice of some other person's, if I got hurried. It is my own fault; no, it ought to be my pleasure," she continued remorsefully, as her eye fell on Phebe's open Prayer Book, and she remembered the dream of Phebe's childhood, to work for the Church, and how many, many things had happened since then.

Meanwhile Phebe folded up the wristband she had been stitching, laid it in her work-basket, and departed for the kitchen, while Margaret, opening her own book of daily devotions at the place where she herself, at some now forgotten crisis, had copied the words, read:

"When thou hast entered upon the day, observe narrowly the quarter in which His finger points, and be true to that direction, for there lies thy prepared task."

The train of thought brought to her mind by this quotation was most wholesome, and by the time her morning prayers were finished she was ready to walk out of her room and encounter whatever that day should have in store.

Her first duty took her to her mother's room, where, every morning for nearly seven years, she had begun the day by dressing that dear mamma, brushing the lovely chestnut hair its owner could never again herself arrange, and then, with her father's help, establishing her on the sofa, from which she was perfectly powerless to rise. Then out into the kitchen, where nobody but Margaret ever made her mother's chocolate, or prepared the dainty breakfast-tray which Alfred and Johnny carried in turn to the invalid.

The breakfast consisted invariably of egg and toast or oatmeal and cream; but it was the daily delight of the boys to invent or

recall names of all sorts of impossible dishes, and to pretend that each morning's repast outshone all preceding breakfasts.

Just now the mother was going through a series of ancient Roman delicacies in obedience to Alfred's orders, while he arranged her adjustable table and discoursed learnedly of peacocks' hearts and nightingales' tongues.

This being satisfactorily settled, all but the mother met in the dining-room, where Phebe and her younger sister Kitty were just placing the family breakfast on the table.

This simple meal despatched, all went to their mother's room for prayers; then papa to his study, Maurice to his own room, while Phebe, armed with a cup of coffee and a poultice, disappeared into the upper regions; and Kitty, with a face full of dissatisfaction at something unknown to the general public, began clearing away the breakfast things and transforming the apartment into a sitting-room, for which it was also used.

Mamma always had a quiet half hour by herself at this time; so, shutting her doors, Margaret returned to put her own room in order.

Through the half-open door of the little room in which her younger brothers slept she could see them both characteristically employed—Alfred, curled up on the floor, totally absorbed in a book, and Johnny diligently flattening his nose against a window-pane and grumbling at the weather.

"It's too bad," he was muttering, half to himself, half to Alfred, who heard not a syllable; "it always rains Saturday on purpose to plague us boys, I do believe. I say, Margaret," as he caught sight of her, "do you think it will clear up to-day? 'Twont be of any use, though, if it does, for the ground will be as wet as a sponge, and the 'Striped Stockings' were going to play against us 'Blue Star Juniors' this afternoon, on Salisbury's Training Ground."

"I daresay the sun will come out by afternoon," said Margaret, "if your doleful face doesn't frighten him away, and if he does the ground will soon be dry. It seldom rains all day at this season of the year. Meanwhile you might amuse yourself by reading, as Alfred is doing."

"Oh, this is perfectly jolly!" here put in Alfred; "just listen to this, will you?" "Ironbones," said the prince to the giant, "I am the son of the King of Thessaly, and—"

"Do hush up, Alf," interrupted Johnny, remorselessly cutting short this thrilling passage; "what is the use of such nonsense? I hate fellows that are always digging into a book. It's just as Jim Williams says, they're perfect minks and water."

"That's no such thing," said Alfred, indignantly. "Just look at Maurice. I heard Professor Thompson tell papa that Maurice stood first in his class, and he's going to have the vally—what d'ye call it?—the thing they give the best scholar at commencement; and you *know* he's stroke of the University crew, and I expect he could have been captain of the nine if he'd wanted to, only you know what he told you, that he thought you wouldn't find everything about base-ball quite to your taste after a while."

"Well, I like it now, anyhow, and I think it's real mean for it to rain to-day," muttered Johnny. "Maurice is nothing to go by, anyway; he's so awful particular."

"He's a perfect gentleman, at any rate," said Alfred, warmly; "for mamma told me she thought so, and I guess she knows. It

was only yesterday, when I forgot and was whistling in the hall, she called me into her room, and when I said a fellow couldn't always remember manners, she said Maurice did, and she not only loved him as her son, but admired him as a gentleman."

"Thank you, Alf, that is what I call a first class compliment," said Maurice, putting his head into the room. "I really wasn't listening, but if you young men *will* open all your doors, and then go on shouting as if you were at a regatta, other people can't help hearing your remarks. I was merely going to ask if one of you—Johnny, I think—would come across to my room, and help me arrange some things, as I am rather hurried this morning. I hope Alfred will excuse the apparent slight," he continued, laughing, as the latter, with a sigh of grateful relief, buried himself again in his beloved Ironbones; and, catching up Johnny, Maurice carried off in one hand, in spite of his laughing struggles and cries for quarter, the doughty champion of base-ball and opponent of milk and water.

With Johnny now off her mind, for she felt very sure that Maurice—whom she knew he held up in private to Jim Williams as a model of manly virtues, whatever he might think best to say in public—would amuse him without his suspecting it, and end by taking him to church, very likely at his own suggestion, Margaret had leisure to turn her attention to other things, and thinking it might, perhaps, be the only opportunity she should have during the day, she went back to Alfred with:

"I won't keep you a moment, Alf, but I just want to tell you that Dr. Willoughby is coming to spend Sunday, exchanging with papa; and if you boys will try to be very quiet after he arrives, it will be a great help to mamma. You know how nervous he is, and that the least confusion annoys him very much."

"Oh, dear! He always spoils all our fun when he comes. Why didn't he stay in Europe? Should think he *would* be nervous, for Mr. Willis told the big boys the other day that smoking was perfectly dreadful for the nervous something, *cistern* I think he called it; and the doctor just smokes and smokes. Last time he was here he brought a great bunch of cigars, big as the one the Chinaman down at Remington's is always holding out to you, and he smoked it all up between Saturday night and Monday morning. I should think ministers hadn't ought to smoke, anyway, for mamma said, when she made us throw our sweet ferns away, that habits that were disagreeable to others were both ungentlemanlike and selfish."

"Well, master Alfred," said his sister, as he paused to take breath, "I should think that little boys *hadn't* ought, as you say, to criticise clergymen. It doesn't seem just the thing for papa's son to be doing, does it?"

"Oh, papa!—he's different; but I heard Miss Abigail Hunter talking to Aunt Grace about the doctor, last time he was here, and she said she guessed he wasn't much like an apostle."

"Very likely; but I wouldn't advise you to take Miss Abigail Hunter for your model."

"I expect you don't like her, and I know the reason why," resumed Alfred, calmly. "I think she's horrid, myself; but, sister, *do* you think the apostles carried round great bunches of cigars with them when they went out preaching?"

"*Enfant terrible*," answered Margaret,

driven into her last corner, "I have always heard that tobacco was unknown in the old world until the days of Sir Walter Raleigh; and I advise you to continue your historical researches until you discover a few such facts, and to pay rather more particular attention to the English language and to your own behavior while Dr. Willoughby is in the house."

Nobody knew better than Margaret the effect on Alfred's mind of a judicious arrangement of long words; and the latter part of her oration, delivered in her most professional tone, produced the desired impression.

The youthful critic of clerical manners and morals subsided, crushed, into his volume of fairy tales.

This victory achieved, Margaret went into her own room, but presently came out again with her rainy-day wrappings and a miniature note-book in her hand. On the floor at the top of the stairs sat Phebe, with perplexity painted on every feature, as she rapidly turned the leaves of a well-worn cookery-book.

"O Phebe," said Margaret, "have you descended at last to the level of Molly Chester, who says she can neither play nor cook without her notes?"

"Not quite," answered Phebe, smiling, though rather ruefully, "I was just trying to fix upon two or three things for mamma to decide among, not to trouble her with a whole volume. The last time Dr. Willoughby was here he wouldn't touch the pie we had for dessert."

"Sensible man!" interposed Margaret, "I remember it—made of dried apples, wasn't it?"

"Yes, but you needn't look so frightened. I am not going to make another to-day. He warned me off pies explicitly, said his physicians had forbidden pastry, so I resolved he should have something innocent another time. I felt particularly mortified that day, for mamma was ill in bed, and I had arranged the bill of fare myself."

"Well, I wouldn't 'fash' myself, or mamma either. Mrs. Willoughby doesn't trouble herself, I can tell you. When papa and I dined with them, soon after they last came home from Europe, the doctor sent away almost everything the servant offered him, and Mrs. Willoughby sat by, as unconcerned as possible, eating her dinner and talking to papa about Heidelberg castle."

"I can't help that. He will be our guest, and mamma will certainly plan the dinner to suit him, if possible. The trouble is that most delicate desserts are so expensive, and we have them so seldom that I get entirely unused to making them. I wish some rich parishioner would send in a note to mamma, saying: 'Hearing that you are to have the eminent Dr. Willoughby with you to-morrow, and knowing the extreme delicacy of his constitution and your many cares, I beg you, my dear Mrs. Anderson, to accept the accompanying dishes of—here Phebe glanced into the cookery-book—'of Charlotte Russe and Neapolitan cream.' I think it would be delightful to be rich, and able to do such things. I get tired, sometimes, of struggling to make one dollar do the work of three. There seems no end of it. Don't you think so?"

"I don't know," said Margaret, thoughtfully. "No; I think, on the whole, I rather enjoy seeing what I can do without. And I believe that poor people, if they have any taste, have a good deal more fun, as Johnny

calls it, than rich ones. For instance, I enjoy your surprising me, occasionally, with coffee for supper, a great deal more than Lillie Hollingsworth appears to do one of her stupid rich tea-parties; and when Maurice manages to secure an evening to read aloud, or we get an hour's real conversation with papa, I am sure I, for one, do not envy any Baroness Rothschild."

"I know," sighed Phebe; "but we are generally in such a hurry that we can't really enjoy anything, after all, more than an hour at a time; and I often feel when doing one thing that there are a dozen others that ought to be going on at that very moment. I am certain I would rather, as a matter of taste, be rich."

"Well, the only way you can be rich is to 'marry for money,' as people say; and if you would prefer—if you had the choice—old Mr. Hopkins and his cotton bales, for instance, to a poor man like papa, all I can say is I don't agree with you."

"No, I suppose not," said Phebe, with perfect innocence, intent on her recipes, and not noticing that the lovely flush on Margaret's cheek deepened perceptibly, and that she gave a quick, questioning glance at her sister.

Then, satisfied that no more was meant than met the ear, and that Phebe looked at the subject as a purely abstract one, she stooped down and kissed the perplexed forehead, saying, lightly, "Good-by, you worldly-minded Phebe, I hear mamma's bell," and ran hastily down the stairs.

"Ah! mamma," she said, as if her mother knew all about the conversation, "here, at least, is always a centre of peace and rest, and I'll just sit down and mend my third best gloves before I set out for my mite-chest money. Don't you think they will do well enough for such a very rainy occasion?"

"I think," said her mother, smiling, "that they compare very well with your poor old waterproof. Indeed, Margaret, I am afraid I did you an injustice in allowing you to buy a book for your father with the money intended for a waterproof cloak and umbrella. It is really too shabby," she continued, as her eye fell on the rusty black garment Margaret had thrown down in a heap on the foot of the lounge, "but you teased permission from me in spite of my better judgment."

"Oh, but, mamma, think how much papa has enjoyed the book. Here it is now, where he was reading it last evening," and she glanced complacently at the "Dictionary of Historical and Doctrinal Theology" lying open on a little table.

"It always makes me laugh to think of the evening it came home, and papa's puzzled countenance when he read the inscription on the fly-leaf, 'To the Rev. James Maurice Anderson, from a parishioner who has received much benefit from his instructions.' What a scrawl I made of it, trying to disguise my hand!"

"Poor papa!" said her mother; "it is the only time in my life I ever took part in deceiving him."

"I don't call it deception," laughed Margaret. "It is every word true. Am I not one of papa's parishioners? and can you declare I have never received any benefit from his instructions?"

"By no means, my love," replied her mother, "but it is my place to take a little thought for you; so I beg to know now what you intend to do with this quarter's salary."

"I haven't really decided yet. First, there will be Maurice's sixty dollars. Indeed, mamma, I think it ought to be seventy this time. You shake your head; well, let us call it sixty-five. You know he will have many extra expenses this fall—just beginning at the seminary. That will leave sixty. You remember you promised when I went into a school, and left the home burdens on poor Phebe, that I might always get her a new dress when I had one. Now, we must each have a new one out of this money—can't shirk it any longer. That will certainly absorb twenty-five dollars. I suppose we ought to allow ten more for hats, gloves, etc. Five dollars towards the sewing-machine that I'm determined to have—just think, mamma, I have twenty dollars for it now! In two years more there it stands, and no more stitching of wristbands before breakfast. Let me see, where am I? Five dollars for household things, five for sundries that are sure to come up, and I promised Kitty five for a term at the Conservatory of Music. That leaves five for a nest-egg; but please don't make me put it into a waterproof cloak. It's so stupid to be buying such ugly things in the middle of summer."

"But you must remember, dearest," said her mother, "that this money is the last you will have until November. Besides, I should like, for once, to have you spend something on your own peculiar tastes."

"And so I shall. I have a decided taste for new dresses and gloves, and no special antipathy to a fresh ribbon on my hat. The money for Maurice you certainly can't grudge, because, in a way, it is for the Church; and even if it were a great sacrifice on my part, I should feel amply repaid when I heard his first sermon. It is pure selfishness in me to long to cultivate Kitty's exquisite musical talent; it is such a pleasure to hear her play. By the way, mamma, can't you think of something for Kitty to do for you, and talk to her a little? She is in one of her worst 'glooms' this morning—something about a croquet party she has declined à la Flora McFlimsey. If she would have told me about it at first I think I could have managed it better than she appears to have done. Poor little thing! She is too beautiful, and too sensitive, and has too many rich school-friends."

The mother looked up from her sofa at the beautiful girl before her, just fastening the last button of her gloves, whose radiant loveliness not even the shabby cloak, the weather-beaten hat, or third best gloves could quench.

The cloak draped a round and graceful figure, and fell in folds that many an India shawl might have envied; the little hands seemed moulded into the gloves, and the hat could not detain the attention of the beholder one moment from the lovely waves of chestnut hair, the sparkling hazel eyes, the glowing cheeks, and perfect mouth beneath it.

As she looked, unutterable thoughts drifted through the mother's mind. An expression of mingled pride, regret, and fondness crossed her face.

Margaret, bending down to say good-by, caught the look.

"What is it, mamma?" she asked, anxiously. "Don't you like my crimps? Indeed, I don't know but I ought to brush them out. Miss Abigail Hunter overtook me in the street yesterday, and informed me that she considered it unbecoming the daughter of a minister of the Gospel to crimp her hair.

Ah! now I think of it, she had just been here, and when I came in you looked so tired, so exhausted, so—do let me say it this once—so *bored*. Confess, now, didn't she say the same to you? And why didn't you speak to me about it?"

"Because," said Mrs. Anderson with spirit, "I consider it not at all necessary for you to make any change. Unreasonable concessions never do any real good. Your father and I long ago agreed upon this principle. Your crimps will not injure his influence with any one he could ever hope to benefit. Go, my love; be your own radiant, happy self, only be careful what you say."

"Ah, mamma! I know how you dread to turn my nimble tongue loose upon the parish, but I am going to be my lady Discretion herself this time."

Her mother smiled as she returned her kiss, and said:

"But don't forget that at the very time Christian had Discretion, Prudence, and Piety to guide him, he got some slips by the way."

"I'll be sure to remember. Meanwhile, you must remember to be very quiet till I come back, or papa will think I am not to be trusted to take care of you while he is away."

"May I just mend a few pairs of stockings? Your basket seems to be overflowing with them."

"Mamma, the audacity!" and she whisked the work-basket far out of her mother's reach. "I shall be looking forward all day to sitting by you this evening and relating my adventures while I fill up those charming apertures. The thing for you to do to-day is to read the *Living Age*. Kitty will cut the leaves for you. Mrs. Chester sent it in while we were at breakfast. Isn't it a delicate attention of hers, always to send it to you before she reads it herself? I know you enjoy it more than if it were three weeks old. Good-by; I am really going now."

The church bell was "ringing down." Upstairs there was a sound of rushing about that indicated immediate departure, then Johnny's stentorian tones:

"Come along, Alf; Maurice has gone. You'll be late; don't bring 'Ironbones' along by mistake for a Prayer Book."

Another rush down the back stairs; the boys had both gone, then, finally, and Phebe, with an egg-beater in her hand, put her head out of the kitchen door.

"O Margaret, can you spare time to go to church? I can't go this morning, and Kitty won't, and papa will wonder what is the matter if we are none of us there. You are going? That is right," and Phebe vanished from the scene as suddenly as she had appeared.

It took but a moment to cross the narrow lawn that separated the rectory from the church. This lawn, kept in perfect order by the rector's sons, came close up to the church, except where small openings were left, in which were planted ivies and woodbines, so faithfully watered that their growth was a constant theme of admiration in the parish, and the source of all the external beauty that the ancient edifice possessed. It had been built seventy years before, in the style that might be called the New England renaissance—as unlike as possible to the idea of true churchly forms—but had lately been much improved, wherever improvement had been possible.

The shallow chancel had been deepened and beautifully furnished; the wide, staring

windows had been filled with glass of mellow shades; uniform upholstery had replaced a motley collection of ragged carpets and cushions and footstools, and delicate tinting, skillfully applied, had hidden the antique weather stains in walls and ceiling.

An organ-chamber had also been built to correspond with the robing-room on the other side of the chancel, and contained a beautiful instrument in a case of black walnut and silver, in one side of which, though almost out of sight, was inserted a little silver tablet bearing the words:

"Emily Crowningshield, September 21st, 1867. They sing the song of Moses, the servant of God, and the song of the Lamb."

From a plain, sombre background in the chancel window gleamed out the Divine figure of the *Christus Consolator*, underneath which were the words: "I am come that they might have life, and that they might have it more abundantly."

No name or date marred the simplicity of this inscription, or restricted the heavenly message to any place or time; but the window, as well as the organ and all the adornment of the church, had been given in memory of the same person, and were, indeed, more truly her monument than the white cross that stood upon her grave.

As might have been expected on a rainy Saturday morning, there was but a small congregation assembled in the church on this particular occasion. The few people whose leisure or inclination permitted them to attend church on week-days were in their customary seats when Margaret went to hers; the clock struck nine, her father and brother, who was to read the lessons, took their places, and immediately the service began.

It was performed throughout with perfect care and heartiness, one of the young ladies present being, fortunately, able to manage the great organ, and Alfred and Johnny feeling particularly responsible in leading the singing as the sole representatives of the choir.

The beautiful psalter for the twenty-fourth morning was read, seeming, somehow, especially appropriate to the day; and then Maurice's magnificent voice was heard in the first lesson, proclaiming the sending of the messenger and the sudden coming of the Lord to His temple.

It mattered little, if He were there, whether one stood before a crowded congregation or in the midst of a handful scattered here and there like a few sheep on a broad hill-side; and so thought Mr. Anderson as he took his place behind the chancel railing and announced the text for the morning:

"He must increase, but I must decrease."

"I shall not linger this morning," he said, "over the thought, inspiring as it is, of St. John as a mighty messenger or an irresistible herald preparing the hearts of his countrymen for the coming of their Lord; but I ask you to think of one trait in his character which has a deep lesson for us all. Our Lord himself called him a burning and a shining light, and reminded the Jewish people that they had been willing, at any rate for a season, to rejoice in his light; nor can we, probably, overestimate the personal influence he had at the beginning of his career. The world lay at his feet, for the very reason that he was indifferent to all it had to offer him. What to him, in his raiment of camel's hair, was the soft clothing of kings' houses? what to him was Oriental luxury, when his wilderness could feed him with locusts and honey?"

"Admiring multitudes besieged his forest pathway, once so lonely, laying bare to him the inmost secrets of their hearts, entreating of him forgiveness, guidance, blessing. He scanned their motives, saw, far more plainly than themselves, what forces were at work within them, and applied unerringly to each the needed help or condemnation; heeding their wondering praises no more than the wind rustling in the reeds on the banks of the Jordan. For all the while he knew and felt and rejoiced in his own true position. He was no sun of righteousness with healing in his wings, but rather a moon, shining brilliantly while the real source of its light was hidden, fading away and disappearing when that source rose above the horizon.

"While he was speaking he saw the true Light coming into the world; he watched the Day-star rising beyond the mountains; he felt that now it was time for his own rushlight to be extinguished—nay, more, he would extinguish it himself. 'He must increase, but I must decrease.' Think not that we catch there the faintest tone of regret or self-pity. His own words guard us against such a misapprehension; he is as the friend of the bridegroom, rejoicing greatly at the bridegroom's voice, and thus his joy is fulfilled. He pointed out to his disciples their true Master, thus detaching from himself the spirits best able to understand and to sympathize with him, and then gradually withdrew from sight.

"Brief was his allotted earthly future. The liberty first, and then the life of the last and greatest of the prophets, in his stern purity, was made a gift from an evil man to an evil woman; he who had all his life been used to the free range of the woods and the river was shut up in a dungeon, with nothing to break its silence except the distant sounds of shameless revelry or the dull plash of the heavy waves of the salt sea beating upon its shores. Or, perhaps, sometimes he might have the companionship of some former follower, coming with a complaining murmur of 'Master, He whom thou pointedst out on the brink of the Jordan cannot, after all, be the true Messiah, wandering around, as He does, with a few simple fishermen, and leaving thee here to pine and perish'; till at last the revelry culminated in one tremendous sacrifice, and the noble head of the Baptist lay on a dish in the midst of the birthday banquet, and the courtiers, clustering around the strange sight, rejoiced that the reproving lips were silenced forever.

"Yet who shall say that that career was closed prematurely or ignominiously? How many hearts, praying, as we have prayed this morning, for grace to follow his example in speaking the truth and patiently suffering for the truth's sake, have, through all the ages since, traced out his character with earnest longing to follow in his footsteps, wherever it might be possible? and as year by year we keep his birthday, we turn back to read the lessons that he taught and practised when first the kingdom of heaven was at hand.

"We, too, must efface ourselves in the presence of our Master and our Master's work, and must count ourselves as nothing, our own aims and preferences as less than nothing. Does He call us to preach His Gospel? We are but a voice bespeaking attention to His word; a lamp going out when the true Light appears. More than this, our own aims and preferences must be made identical with His will. Not preachers only, but the least one in the kingdom of God, being, as our Lord de-

clared, greater than St. John, greater in his position and his privileges, has, therefore, a greater work to do. It is, then, our first business to find out what is our own special work in that kingdom, and then to do it faithfully in our Master's sight and for His glory. When He comes again He will not send a messenger before His face. Even more suddenly than at His first advent He will stand among His people, and with a keen, unerring look will examine the work offered by each for His inspection.

"What will He find us doing when He comes? Let us see to it that He finds us standing, like obedient children, in the very places where He has stationed us, fulfilling the appropriate duty of the hour, simple and humble though it may seem to those who do not know the true value and significance of the most trifling task performed for Him; happy, immeasurably happy, if our astonished, hardly credulous ears shall hear the wonderful sentence, 'Well done, My faithful servant, enter still further into the joy of thy Lord!'"

The speaker's voice had gradually hushed from the moment the idea of the second coming had taken possession of him, and now it died away among the pattering rain-drops.

A rapt expression came over his face, as he stood for a moment motionless, looking on into the distance like one who saw a blissful vision. Then, recollecting himself, he dismissed his little congregation.

(To be continued.)

THE VINE.

BY W. M. L. JAY.

A vine went wandering o'er the ground,
Half choked with weeds, oft smeared with dust;

Chance dews it turned to mould and rust,
And naught but leaves was on it found:

Till in its path an oak-tree stood,
And round its trunk it skyward twined,
To learn that oaks were strong and kind,
And feel that higher air was good.

Yet all its bliss it did not know,
Till, helped by timely suns and showers,
Its fair new life burst forth in flowers,
And tiny fruit began to show.

The spears expanded hour by hour,
The green through pink to purple grew,
And, borne on every breeze that blew,
The fragrance sweetened wold and bower.

Yet never boasted once the vine:
"This is my doing, come and see!"
But to the oak clung gratefully,
And said: "Be all the glory thine;

"For hadst thou left me to my will,
My devious path, my careless ways,
My scanty share of dews and rays,
I should be wandering, worthless still."

Sun after sun brings vintage time;
The vine is left all brown and bare,
Naked, to meet a chiller air;
Empty, to dream of vanished prime.

"Bereaved! bereaved!" she moans dismayed;
"My very life-blood fast withdrawn!
And every day a later dawn,
And every night a longer shade!

"What boots it from that hapless past
To climb to higher air and worth,
And beauteous bloom and fruit bring forth,
Since to this blank all comes at last!

"If bliss be open door to pain,
If most they lose who most possess,
No more I ask for happiness;
Give back my ignorance again!"

"Nay," said the oak, "not for thine own,
But others' weal, thou bearest fruit;
Thy gain is in thy deeper root,
In spreading branches stronger grown,

"And richer store of sap to thrill
Into fresh flower and fruit each year;
And though the wintry hours be drear,
Does not my strength support thee still?"

THE SECOND SUNDAY IN LENT.

ST. LUKE XII. 16-21.

This passage from St. Luke contains the parable called "The Rich Fool." It was called out by the interruption of a by-stander, who appeals to Jesus to act as a judge between his brother and himself concerning their inheritance. This request came from an utter misapprehension of the work which Jesus had come to do. It is an instance of the very widely-felt idea of the temporal kingdom of Messiah, and one which the Lord feels needs instant rebuke. He first sternly chides the applicant, and then, turning to His disciples, bids them beware of covetousness, and tells them by a negative statement what are the true sources of a man's life. To point it he utters the parable which follows. He makes the subject of it a land-holder. This is no doubt in immediate application to the request just made to act as arbitrator in the division of an inheritance of land. Again, the blessing under the old covenant was largely made up of the possession of land and in the unimpaired fruitfulness of the soil of Canaan. The parable, therefore, looks directly away from the expectations of the Jews to the true nature of that spiritual kingdom which the Lord came to found.

In verse 17 is told the perplexity of the rich fool over this superfluity of riches. It is manifestly a selfish perplexity. He thinks only of keeping that which the lavish bounty of heaven has conferred. He says: "I have no room where to bestow my fruits." It is *my* fruits. The thought of ownership swallows up every other. He has no sense of his stewardship of this over-abundance. He is rich already, and this added harvest gives him more than he can use, since it is to be considered that he before had enough. To understand this parable rightly one must not judge it by modern political economy. In the East, and doubtless in Judea at that time, there is not the same opportunity of employing and distributing wealth as in modern times and in western lands. Excess could be disposed of in only one of two ways—by giving away or else by hoarding. The sense of possession, covetousness, avarice, stands opposed directly to that of liberality. This is shown in the phrase "bestow *my* fruits."

Verse 18 tells the way in which his difficulty was solved. It is characteristic. He is not a miser. He plans in a large-handed way, like a man who manages his own affairs, with a willingness to expend when expense is desirable. He does not say, I will build other storehouses, but "I will pull down my barns and build greater." In a land where almost all building was of durable and substantial materials, this implies the reverse of a parsimonious and calculating economy. The man has no reluctance to spend freely on himself and his own purposes. The word translated "barns" means, generally and comprehensively, store-houses, granaries, buildings adapted to the permanent keeping of valuable possessions. The contents are divided into two classes, "my fruits and my goods."

"Fruits" signified the more perishable possessions, those which were to be consumed in the using. "Goods" the imperishable—that is, articles of use, not of consumption. They are described as "goods," good things, as if being precious and valuable in themselves. The word in the original implies a moral value. They were the things which were "good" to the owner. He repeats here, too, the same term of possession—*my* fruits and *my* goods. The fruits are probably not yet gathered, else the proposition to pull down and rebuild the storehouses would hardly be in place. That implies time to wait. It is the promise of the yet ripening harvest on which the owner calculates. Hence the more marked the presumption with which he says "my fruits." They are God's gift—not yet, perhaps, even in his hand, nevertheless his sole thought is of his ownership. This is the principle of selfish acquisition. It calculates everything from its own sole standpoint.

Verse 19 continues the soliloquy. Hitherto the word of the rich fool runs parallel with that of a man of ordinary prudence. Joseph, viceroy of Egypt, might have said the same when looking upon the harvests of the years of plenty. The divergence now appears when he sets before himself the end of all this. "I will say to my soul," not, be it noted, to myself, but to "my soul," the seat of the affections, the immortal part of him. He has bowed this to the baser uses and needs of earth. His is a life wholly contented in its present estate. Literally this verse reads, "Soul, thou hast many goods laid up for many years; rest, eat, drink, enjoy." These words rise in a climax toward the height of sensual enjoyment. It is the soul that is to find pleasure in all this. The things themselves—rest, satisfaction of the bodily appetites—are not wrong, but become so when made the objects of the soul's desire, the end of life. The word "enjoy" is suggested as the translation instead of the received phrase "be merry," because it seems to convey the idea more nearly of taking delight in the "much goods laid up in store" themselves. The man is no miser who grudges cost even on himself; he is simply selfish, like that other rich man in the parable of Lazarus, or, in fact, that parable may present another phase of the same history. The two can be read together as parts of the same story.

Verse 20 gives the startling conclusion, "But God said, Thou fool!" The strong word here used signifies "one without sense." It is not merely an error in judgment that is pointed out, but designates one whose whole principle and scheme of life is radically wrong. Literally it reads, "But God said, Fool!" as if in the sternest scorn and rebuke. "This night," before any of that rebuilding and storing up has taken place—there will not be even the chance of the momentary anticipation of the wealth—"thy soul," the very soul he has been apostrophizing, that for which all was to be, "shall be required of thee." The soul is to answer for the deeds done in the body, and not only for those done, but those which are purposed; and not for deeds, but for things left undone, powers and opportunities misused. In this this parable becomes a most important counterpart to that of Lazarus. The rich fool here intends to lead the life which that other rich man actually leads. The question is then asked, not answered, for it need not be, "Whose then shall these things be which thou hast pro-

vided?" The rich fool has had no thought of any other; hence his riches shall be wholly for others. Whose shall they be? Certainly not thine—not for the one person for whom all thought has been taken. These words are God's words, part of the one reply. The twenty-first verse is the Lord's application. "Thus is it ever with the gatherer of selfish wealth, and who is not rich toward God." Not necessarily that he is cut off ere he can enjoy, but the selfish purpose as surely comes to naught, be it soon or late.

THE RICH FOOL.*

BY THE REV. J. I. MOMBERT, D.D.

St. Luke XII. 15-21.

The key-note of this parable lies in the latter part of verse 15, which, according to the most reliable authorities, may be translated paraphrastically: "For if a man has abundance, his life [*i. e.*, his true blessedness] does not flow from his earthly possessions." This thought culminates in the soliloquy (verse 19), which sets forth the contrast of a mere soulish existence.

The man here introduced to our notice was a wealthy land-owner; his land was extensive and fertile, for its yield was plentiful. But with all his wealth and a continuous flow of increase drawn from his possessions, he was restive and discontented. Clearly, the plan he pursued was the opposite of that contained in the psalmist's advice: "If riches increase, set not your heart upon them." But this is the great snare of wealth, that instead of raising men's hearts with grateful emotions to the bounteous Giver, to whom all earth's treasure belongs and of whom they hold their share of it in fief, they are prone to forget the source of their increase, to make their wealth the source of their blessedness, and to concentrate upon it every bent and imagination of their heart. Then also, with an insatiable desire for more of what to them seems a veritable cornucopia of bliss, there ensues that *embarras de richesse* which was experienced by the pitiable wretch of the parable.

The nature of his perplexity is graphically described in that we are made, as it were, not only spectators of his outward restiveness, but auditors of the language of his heart. The words we hear exhibit the embarrassment of one planning "to make provision for the flesh to fulfil the lusts thereof"; for he said: "What shall I do, because I have no room where to bestow my fruits?" (verse 17). The old advice (Ecclus. xxix. 12): "Shut up alms in thy storehouses, and it shall deliver thee from all affliction"; and the reply of Ambrose, "Thou hast barns, the bosoms of the needy, the houses of widows, the mouths of tender orphans," might have saved him all further anxiety; and all similarly embarrassed may lay to heart the Bishop of Hippo's loving direction, quoted by Trench: "Suppose a friend should enter thy house, and should find that thou hadst thy fruits on a damp floor, and he, knowing by chance the tendency of those fruits to spoil, whereof thou wert ignorant, should give thee counsel of this sort, saying, Brother, thou lovest the things which thou hast gathered with great labor; thou hast placed them in a damp place; in a few days they will corrupt. And what, brother, shall I do? Raise them to a higher room; thou wouldst listen to thy brother

suggesting that thou shouldst raise thy fruits from a lower to a higher floor, and thou wilt not listen to Christ advising that thou raise thy treasure from earth to heaven, where that will not indeed be restored to thee which thou layest up; for He would have thee lay up earth that thou mayest receive heaven, lay up perishable things that thou mayest receive eternal." To understand the appositeness of this advice it is necessary to add that the *barns* were generally subterranean vaults, where, of course, the liability to dampness was very great.

That was not, however, his expedient, for he said: "I will pull down my barns and build greater; and there will I bestow all my fruits and my goods" (verse 18). It was impossible for him to withdraw or remove from his own dear self. The destruction of the old barn to make room for one greater to hold his fruits and his goods, *i. e.*, his all, is the first step of a plan in which the remedy is worse than the disease. Seemingly there was nothing worthy of blame in it; as he viewed the case, the fields were his; their fertility and yield were the result of his own honest and diligent endeavor; the barn was his, the grain and the goods stored there were his too, and as the room was insufficient, he must needs provide greater accommodation.

As the world judges, he acted wisely and was free from all censure. Thousands are ever pursuing the same course, and the world deems them wise, but "the wisdom of this world is foolishness with God." It is his heartless indifference to the wants of others and his consummate selfishness that are to be blamed. These reach their climax and brand him with an indelible stigma in what follows: "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease; eat, drink, and be merry" (verse 19).

The first thing to be noted here is the peculiarity that these words are addressed to his *soul*. It is not a mere figurative description of himself, as if he had said, "I will say to myself," but the term "soul" is deliberately chosen, and requires an explanation. It is often used to designate the seat of the senses, desires, appetites, and passions, *i. e.*, the inferior and animal nature, which man shares with the brute creation. This distinction, frequent in the Old Testament (not only in the Hebrew, but also in the Septuagint), recognized in the philosophy of Pythagoras and Plato, is also specifically asserted in the New Testament, especially by St. Paul, in I. Thess. v. 23, where, in connection with body and spirit, it designates the whole man. In this lower sense it seems to be used here, not, however, without a latent allusion to its higher potentialities. The soul with a boundless prospect of the loftiest purity, of an ever-increasing advancement to a higher and diviner state before it, and destined to be the temple of the Holy Ghost—that soul, the man in the parable was content to degrade to the mean and base slavery of the flesh. He knew no higher end, and he cared for nothing higher than making the overflowing fulness of his treasure minister to the low cravings of his animal nature. Covetousness allied to selfishness portray to his epicurean mind—as they do to many who share his idiosyncracies, and cannot, or will not, exchange their grovelling state for one of a higher existence—a long-continued revel of mere animal enjoyment.

He has now reached the acme of his desires in the direction of his wealth, safely deposited

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in enlarged storehouses, and says with many who, after weary years spent in the gathering of wealth, are content to retire on a competency, "Soul, thou hast much goods laid up for many years; take thine ease, *i. e.*, banish care and sorrow, the time for enjoyment is at hand; henceforth naught but years of undiminished mirth in eating and drinking."

The portraiture may be enlarged by the account we have of another man in another parable, and of the portion that was meted out to him (St. Luke xvi. 19-31).

But his musing soliloquy is suddenly interrupted, the airy fabric projected and reared by false security scattered like mist before the rising sun, the illusory cobweb of vain imaginings torn asunder; for the voice of God, in a way not particularly indicated, addressed to him the terrible words, "Thou fool, this night thy soul shall be required of thee."

The dramatic beauty with which the man who so richly merits the unenviable name of "fool" is confronted by stern reality has a striking parallel in Eccles. xi. 18, 19: "There is that waxeth rich by his waxiness and pinching, and this is the portion of his reward. Whereas he saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time shall come upon him, and that he must leave those things to others and die."

If, as the authorities warrant, we take the word "fool" in the nominative, the dramatic character of the transaction becomes still more striking, as it establishes a perfect antithesis throughout. The *earthly* scheme is set against the counsel of God in *heaven* (see Ps. ii. 4, xlix. 16-20), the man's imaginary *prudence* branded as *folly*, the *many years* of anticipated happiness contrasted with *impending, immediate death*, the *soul*, which he regarded as his own, *required* at his hands, and the things he had provided, and which were to minister to his enjoyment, left to an uncertain ownership.

Still, either way, the momentous lesson to be laid to heart is the man's utter discomfiture and absolute demolition of all his expectations at the dread announcement, "This night thy soul shall be required at thy hands."

In seeking to determine the difficult questions, *how* and by *whom* the soul shall be required, it is important to correct the general opinion that a man's life is his to have and to hold, at his own will and disposal; whereas the idea here suggested is that of accountability, and the words, "His life which was lent him shall be demanded" (Wis. xv. 8), describe the tenure by which it is held. No part of that life may be wasted, diverted from its destined ends, degraded to unhal- lowed, impure uses, with impunity; *no part* of it, whether it relate to body, soul, or spirit, but a strict account will be demanded of it. Some think that God himself will require that life; others suggest, with an objectionable realistic treatment of the parable, the appearance of robbers; while the view of Theophylact, quoted by Trench, appears to us in admirable consonance with the pregnant character of the language: "For, like pitiless exactors of tribute, terrible angels shall require thy soul from thee unwilling, and through love of life resisting. For from the righteous his soul is not *required*, but he commits it to God and the Father of Spirits, pleased and rejoicing, nor finds it hard to lay it down, for the body lies upon it as a light burden. But the sinner who has enfolded his soul, and embodied it,

and made it earthy, has prepared to render its divulsion from the body most hard; wherefore it is said to be required of him as a disobedient debtor, that is delivered to pitiless exactors."

It goes hard with the selfish, the covetous, and the profligate—in fact, with all to whom this world is the highest good—to obey the irresistible, irrevocable summons to depart. And that hardship will be aggravated by the thought which the question "Then whose shall those things be which thou hast provided?" must needs excite. Though uttered to expose the rich man's consummate folly, its deep irony must touch him to the quick, and it seems to us impossible to find more striking language to express the feelings with which one who has spent his strength and his life, proved perhaps recreant to duty, and jeopardized the salvation of his immortal soul in the inordinate pursuit of wealth, contemplates the approach of death than that of the psalmist: "He heapeth up riches, and knoweth not who shall gather them." (Psalm xxix. 6; cf. Eccles. ii. 18, 19.)

The concluding verse brings the moral and application of the parable: "So is he that layeth up treasure for himself, and is not rich toward God." The end and aim of the rich man's adding store to store and gathering treasure was *himself*, and what he proposed to do with it was selfish, carnal indulgence; the fate in store for him is that of all who, in the pursuit of wealth, propose to themselves a similar end. Rich in the estimate of worldlings like themselves, rich in their own eyes, the time must assuredly come when the scales shall be removed, and when to their endless woe they will see themselves stripped of all the vanity, the pomp and circumstance of life, as the Lord beheld the Church of the Laodiceans, "wretched, and miserable, and poor, and blind, and naked" (Rev. iii. 17, 18). But what is being *rich toward God*? Does that necessitate perhaps a vow of poverty? Does it involve the abandonment of the pursuit of wealth? It does nothing of the kind, but simply inculcates a *change of aim*, to seek not self and selfish indulgence, but to seek God and his interests. Being rich toward God imports "laying up treasure in heaven"; bestowing one's wealth and abundance on the furtherance of His interests, on the propagation of the Gospel of His dear Son, on missionary and charitable enterprises, and out of the love of Christ and for Christ's sake to see in suffering humanity a claimant on one's increase and possessions.

And then, if the summons come to bid farewell to earth, the true Christian—for he is rich toward God—will gladly obey it; the light of an unselfish life, of unselfish toil and labor, of sacrifice and self-denial, will guide his path to heaven; and though bereft of all that is of the earth earthy, he will find "treasure in the heavens that fadeth not, where no thief approacheth, neither moth corrupteth" (verse 33).

RESIGNATION TO GOD'S WILL.

BY A LAYMAN.

For to me to live is Christ, to die is gain.—Phil. i. 21.

There is no greater evidence of the truth of revealed religion than the steady growth in the sincere Christian's mind of resignation to God's will and humble faith that "He doeth all things well."

The strong will and earnest desires of the human heart must all be tried and purified in the crucible of God's providence, and though the trial is great and the suffering more than we could sustain unsupported by His love, in the end the dross is refined away, and the pure metal, free from impurity and alloy, comes forth in all its beauty to endure forever.

It is pleasant in the early days of buoyant youth to dream of coming greatness, and to look with an almost certain trust to the approaching accomplishment of the cherished purposes of ambition; but as the years roll on, and the dark hair becomes streaked with white, and the bright eye loses its brilliancy, those years have brought disappointment and reverse, until the once hopeful heart sinks in despair and looks in vain to the future to repair the losses of the vanished past.

The apostle whose words form our text to-day fully realized this, but at the same time gives us a life-work so differing from the path his own feet had first entered, that, in *that* work, we find so full consolation for our own vanished hopes that they count as nothing in comparison.

Let us look for a moment at the career of the great Apostle Paul and see how he was led, and how, in earthly suffering and loss, he gained that which more than repaid him, nay more, was the highest realization that could be offered to humanity.

A Jew of the most rigid type of the Law's observance, gifted by God with abilities far beyond his fellow-countrymen, his naturally strong and vigorous mind was strengthened and improved by the teachings of the learned Gamaliel, at whose feet he sat, and from whose lips he drank in the lessons which prepared him so well, by God's help, for the noble work his future life was to accomplish. Soon we hear of him as a prominent man among the Jews, earnest in his convictions and strong in the faith of his fathers. The new doctrine of the hated Nazarene shocks his mind, and he at once takes a prominent stand in opposition to its adherents, and by force of will urges his countrymen to acts of violence to crush out the heresy.

Jesus had died, but the marvellous resurrection, the wonderful teaching of the forty days of His life, and the glory of His ascension, had spread over the land, and the story of a salvation, through a Redeemer whose wondrous love had been so displayed, had drawn multitudes to the teachers of this Divine life.

Saul could not believe it, and his whole haughty Jewish nature spurned the thought that the lowly Carpenter of Nazareth, the companion of the poor and sinful, was the great Messiah for whose advent His nation had waited, and whose coming was to place them at the head of the world.

He saw his work before him, and with a stern will and unflinching heart he hastens to the task. The blasphemous doctrine must be stayed, the advocates of the new faith must and shall be crushed, even if their voices are stilled in death, and he hesitates not to plunge his hands deep into the blood of the saints.

But God saw in this strong, earnest, devoted man the germ of that holy apostle whose life should be the most fruitful of all in the success he should bring to his Master's work.

The journey to Damascus is begun, and the wonderful story of the conversion of the persecuting Saul into the most devoted of Christ's servants is known to us all.

From the moment when prostrate in the dust he lay, blinded and humbled, at the feet of Him whom he had persecuted, his whole life was but one repetition of the question he then asked of Jesus, "Lord, what wilt Thou have me to do?"

It was work he craved, deep earnest work, that would task his powers, that would hazard his life, that would bring him daily nearer the throne of the Master whom he learned in that one supreme moment to love with an intensity that grew brighter and brighter until he laid his head upon the block, and through the suffering of a martyr's death received the heavenly crown he had so longed for.

And *this* life, *this* devotion of soul and mind and body to Christ, he constantly holds before us, and through all the centuries we catch the words and feel their meaning surging through our hearts.

We cannot all be St. Pauls; our lives are not in the days when the profession of faith in the Lord Jesus Christ was but the prelude to the arena and the martyr's death; but we are in the world, and each day we feel more and more, if we feel aright, the need of that earnest Christ-work that keeps us close to the Master.

Is your life dull and dreary, do the cares and disappointments of each day fall on you oftener and heavier, look to Him who bore it all, and remember that He is leading you, and that when you are feeblest and your tottering steps grow weaker and weaker, His strong arm is under you, and His great love is throbbing close to your fainting heart.

Christ is with you always. When, careless and indifferent you turn from Him, could you pierce the veil and see that loving face gazing on you, filled with loving pity, how quickly you would cling to Him like the repentant child sobbing on a mother's breast. But when, struggling on through the gloom and doubt, manfully fighting your way, and with a true and loving heart trusting in His mercy, then His smile will lighten the way; and though in love He may not lift the cross, He will whisper in your ear how He too once bore its weight, and that word will make that cross dearer to you than the brightest crown that earthly hope could picture.

But while the apostle urges the devotion of a life to Christ, he looks beyond and sees the bright promise of the heavenly reward for those who persevere to the end. "But to die is gain." Yes, a gain that is beyond all earthly treasure, that shall never fade, and that shall remain for those who love Him.

When in the gloomy cell in Bedford jail the vision of the "Pilgrim's Progress" was revealed to the lowly Bunyan, and he saw the Christian's course from the first moment of the knowledge of his sinfulness, he traced the life step by step with a vividness that has never been equalled. We see in the narrative all the struggles, all the temptations and dangers, and the defeats and triumphs; but as the life goes on and the course draws near the end, how bright the picture grows, until we can almost see the radiance of that heavenly splendor beaming from the celestial hills that must have filled Bunyan's heart and robbed his gloomy dungeon of all its terrors.

So with us, all, dear brethren, as we pass along life's way. The path is rugged and narrow, the thorns and briars are many, and the way is dark; but look beyond and through the gloom—even now we see the glory of God's smile lighting the scene.

Nearer and nearer we come to the dark

river that rolls between us and the celestial country. Cold and dark it seems on this side, but oh, my brethren, when the messenger comes and bids you enter its stream, how its terrors fade and die away as you feel the everlasting arms around you, and the words, "Be not afraid, it is I," whispered in your ear.

Where then are the griefs of life, the sorrows that have pressed you down, and the cares that were only sent by God in mercy to fit you for glory in the home He has made ready for you.

All gone! and as you reach the other bank of the river the glories of the heavenly Jerusalem burst upon your vision, and amid the rejoicing anthems of the redeemed in heaven, you hear the welcome from the Saviour's lips, "Enter thou into the joy of thy Lord."

IN MEMORIAM.

BY WADE WHIPPLE.

Like some June day, of mingled shade and sun,
That sleeps in twilight when its race is run,
Whose shadows serve but as a frame to hold
Its rich investitures of blue and gold,
And give to memory a picture rife
With tender colorings—such was her life!

We look back o'er her years of peace and pain.
Of joyousness and grief—whose varying chain
Linked life's first dawning with its mellow noon,
And like a landscape lighted by the moon,
The blemishes seem buried 'neath a sea,
A waveless ocean of tranquillity.

The world to her was not a boundless world—
Her little bark its spotless sails had furled
Within the harbor whose encircling zone
Was fashioned of her duties to her own,
Where she might win this tribute to her life—
"A faithful mother and a faithful wife!"

If nature frail her lips in anguish moved,
'Twas but the clay's complaining—trial proved
Her spirit's faith in Him whose chastening love
Makes of the cross a crown that shines above;
Her soul seemed whispering, as she neared the
brink,
"Father, the cup Thou givest me I drink!"

Fitly she sleeps beneath the taintless snow—
Her mantling wing of peace—we only know,
Not *why* our Father took her to her rest,
But that, of love Divine, He deemed it best;
His be the will, the time of waiting passed,
To reunite the parted ones at last.

Mount Vernon, February 11th, 1879.

BISHOP GILLESPIE ON SELFISHNESS.

The Bishop of Western Michigan has addressed the following winged words to his diocese. They are equally good for other dioceses:

The aggregate for domestic missions from twenty eight parishes and missions is \$327.15; for foreign missions, nineteen parishes and missions, \$218.33; for Indians, \$60.41; freedmen, \$78.46. Only seven have contributed to the four objects, six to three objects, five to two objects, eleven to one object. Six have entirely ignored the board, although having rectors and services.

The four columns of the table make a poor showing for the diocese. Can it be that \$684.35, a little over twenty-one cents to a communicant, is all that Western Michigan would give, after earnest appeals of rectors, with full information of the work, to domestic, foreign, Indian, and freedmen missions? What means the daily "Thy kingdom come"? Where is the thought and the heart when it is said "that Thou wouldst be pleased to make Thy ways known unto all sorts and conditions of men, Thy saving health unto all

nations"? How would the proposal be heard in these non-contributing parishes, that as giving is suspended, missionary prayer shall be omitted? And yet, "prayers and alms come up for a memorial before God."

We may not take refuge in diocesan and other claims not neglected. All the diocese asks is for her own missions, a small sum for her candidates—how hardly gathered—an annual gift for her aged clergy. And not \$200 goes beyond our bounds for Nashotah, the Jews, and other minor objects.

Shall we never realize an annual offering for each of the grand divisions of missionary work? In other words, shall we never induce the clergy to present these interests of the Master's kingdom to their people, and give the poor widow, if there is no one else, the opportunity to show her love in casting in her "two mites"?

I write as a diocesan. I fear the effect of this selfish system on our diocesan and parochial interests. I believe that just so far as it attains among us, it is telling sadly upon salaries, upon those very parochial objects that are made the plea for the neglected collections, to say nothing of the whole temporal and spiritual life of the parish.

No one knows better than the writer how difficult it is to make people give. The sight of an alms-basin, as I see it brought to the altar, often chills me, and I marvel what angels think of the strain, "Of Thine own have we given Thee," or "Praise God."

But is our hope of the better day in silence and submission? If the people oppose, will this excuse obedience to the Master? If the task is unpleasant, who shall bear the cross as the special servant?

Once more I plead, reminded that another year is taken from my purposes and prayers for our missionary work. I ask its place in the hearts of our clergy and laity, its offerings in their hands. Only missions can save this church from being a poor withered branch of the blessed vine.

PRACTICAL RECTORS.

There is perhaps nothing which conduces so much to a steady and healthful growth of a parish as a minister over it of practical ideas. The Church is an institution of law and order. It is also a conservative body; its liturgy chiefly making it so. The older members do not readily accept new things. They like to continue in the same practices in which they were educated.

A clergyman of practical ideas—a man of, what we term, "good common sense," will respect those customs to which his people have become attached, although it may be his wish to introduce something new. If he once gains the affection of his people, and is careful not to force anything that is distasteful upon them, he may gradually educate and bring them to almost any desired point, providing it be not positively contrary to their chosen standards. On the other hand, a man of impracticable ideas, no matter how much he may excel in the pulpit, nor how pure and consistent his life, will never lead his congregation, but will find them drawing back when he attempts to carry them along with him.

Unfortunately we have many of this class of men in the ministry. Some of them are good, devout, conscientious, and hard-working men, but they have "hobbies to ride," they are erratic in their notions; they try to

introduce or to force upon them new customs which they know are distasteful to their people; and they soon find that their people fail to become interested in what most interests them, a coldness grows up, support is lacking, and a separation follows.

A clergyman often destroys his whole influence in a parish, especially in one to which he has recently been called, by trying to change some custom to which the people have long been attached. He has his ideas of what is right and proper, in what manner the revenues of the parish should be collected, whether by pew-rents, subscription, or the offertory; in what manner the music should be performed; how the Sunday-school should be conducted; and is determined to introduce his methods whether his people like it or not. He takes it for granted that because he is a priest in the Church of God his congregation are entitled to no opinion in the matter. On the other hand, the people justly consider that this man's predecessor was just as much a priest in the Church of God, and as they had a high regard for him, his practices and his opinions, they will not surrender them to a stranger without a struggle; and a struggle ensues which is very harmful to the minister's work.

The practical man when going into a new field ascertains the customs which have obtained, what the desires of those whom he is to serve, and how best to carry on the work which has been well begun before him. When he wishes to introduce any new method in his work, he will first ascertain if it will be agreeable to the larger and more influential portion of his congregation. He will not try to change any important custom till he has been there long enough to gain the affection and esteem of his people. Above all he will "let his moderation be known." He will "be made all things to all men" as far as consistent with his duties, "that he may by all means save some."

"He will seek not how to profit nor pleasure, but the profit of many that may be saved."—*Oregon Churchman.*

ON THE DEATH OF A CHILD.

BY L. N. T.

I say unto you, That their angels do always behold the face of my Father which is in heaven.—St. Matthew xviii. 10.

His angel came: 'twas past the hour of noon;
The day was growing dark, 'mid grief and gloom,

He came to us, came to our room, and waited
there with folded wings,
As one would wait who some sad message brings.

Our hearts were filled with such deep pain
We did not see him when he came;
We did not hear the first words said,
Our thoughts were only with our dead.
At last we raised our streaming eyes
And saw the angel, with glad surprise;
A glorious light shone round his head,
And sweet the precious words he said,
As stooping low he raised our dead
And laid him gently on his breast,
As mothers hush their babes to rest.

"For our dear Lord, for Christ's dear sake,
This little child in love I take.
Fear not to trust him thus with me,
I'll bear him safe o'er death's dark sea
To that dear home, so bright, so fair,
No sin, no pain, shall reach him there.
His feet shall tread that radiant shore
With the blessed saints for evermore—
For him the storms of life are o'er."

And speaking thus, he passed away,
As fades the last pale gleam of day.

Buffalo, January 12th, 1879.

CHILDREN'S DEPARTMENT.

AIMÉE AND ANDRÉ.

It was a lovely day in spring. Even in a city like New York things looked pleasantly, for the sun was getting warm, and the grass in the parks green, and the birds very lively and chattering. Only a cold breeze came around the street corners now and then to let people know that it wasn't summer yet, and wouldn't be for a good while.

In a wide, handsome street that went out of Broadway people were coming out of their houses and going to shop, and visit, and amuse themselves in different ways. Some of these people noticed a man sitting on the edge of the sidewalk on one of those stone blocks that are put near the curbstone to be used as a step for ladies and gentlemen getting in and out of their carriages. I called the person that sat on this block a man, but really he was only a big, stout boy of eighteen or nineteen, getting to be a man. Some people noticed him, but nobody thought of him when they had passed him by. They saw so many poor men and women every day in the streets that they never paid any attention to them unless the beggars asked for something, and not always then.

But this boy wasn't a beggar; at least he didn't ask of anybody. He sat there with his chin on his hand and his elbow on his knee, and looked at people, that was all. Now, if any one had done more than glance at him they would have seen that his face was sad. He had a dull and sorrowful look, as though he hadn't anything pleasant to think about or anything nice to hope for. His clothes were worn and shabby, and his felt hat very dirty. There was a short feather in it on one side, and that was ragged too. He had been sitting there for a whole half-hour without stirring, though the stone must have been a hard seat. I don't know how long he was going to sit there, and he didn't know himself.

By and by the door of the house in front of which he was opened, and a little girl came down the steps. She was a sweet, happy-looking little girl, about eight years old, I should think. She looked at the boy on the stone, and then she, like the rest of the people, went on toward Broadway. She couldn't have gone far, however, for in a short time she came back again with a little paper parcel in her hand. When she saw the boy still sitting on the block, she looked at him again and noticed his sad face. She stopped just as she was beginning to go up the steps of the house, and turned back and went up to him.

"Are you hungry?" she asked, in a kind little voice. "Because I have some pennies I can give you to buy some bread with."

The boy looked up in her face in a stupid sort of way, and then he answered:

"Je n'entends pas." [I don't understand.]

The little girl gave a pleasant laugh, and said right away:

"Ah, vous êtes Français! Mais je sais parler Français, moi." [Ah, you are a Frenchman. But I can speak French too.]

Oh! you ought to have seen how the boy's face changed when he heard that. It brightened up so that he didn't look like the same boy.

"Ma petite demoiselle, de grâce parlez! parlez à moi!" he cried. [My little lady, for mercy's sake speak, speak to me!]

Now I won't give you any more of the

French words, but you will understand that they went on talking in French.

"Oh, I will; I like to speak French; I am used to it," said the little girl. "Have you come from France?"

"No, my little lady. I am Swiss. I don't know English—not two words."

"How could you come so far without knowing some English?" the little girl asked. "Did you come in a French ship, as my papa and I did?"

"No, I came in an English vessel, but my brother was with me, and he spoke a little English for him and for me."

"Where is your brother?"

The boy's eyes filled up with tears.

"Mademoiselle, he is dead."

"Oh, you poor boy!" said the little girl. "I am sorry for you. And haven't you any friends who can teach you to talk English?"

"No, I know no one. I am only two weeks landed off the ship, and already my brother has died and left me, and I cannot go home again, and I know not what to do for bread."

"Poor boy!" said the little girl again.

"I have spoken to some people, but they do not understand what I say."

"A good many ladies and gentlemen speak French, I am sure," said the little girl. "But I suppose you haven't had time to find them."

The child looked so kindly that the boy cried out:

"Bless you, my little lady! It is the first word I have heard of my own tongue yet in this big city."

"My papa isn't at home now, but he will be by and by at luncheon time, that is, at one o'clock. I'll tell him about you when he comes back, and if you'll be here then he'll talk to you and tell you what to do. What is your name?"

"André, ma belle petite demoiselle: André Bouchamp."

"Well, good-by then, André, for now. I'll come to the door and call you when papa comes home. But perhaps grandma will let you sit in the kitchen; I'll ask her."

"No, no; I will stay out here."

"I'll go and get you some rolls to eat, any way. You're hungry, I know you are."

She ran into the house, and soon came out again with bread for André, which he was glad enough to get. She went in again, and the boy munched away at his bread till it was gone, and then sat on patiently for some time, until he saw a tall gentleman come that way and go up the steps into the house where the little girl had gone. And André thought it must be her father.

By and by the door opened and André heard his name called.

"André, come up in here! Papa wants to speak to you."

When André stepped into the house his little friend said:

"Now sit down on that chair, and I'll tell papa you are here."

In another moment the tall gentleman came into the hall, holding his little girl by the hand.

"My little girl says that you are a Swiss boy who has no friends, and want some work to do."

"Yes, sir."

"Tell me why you left home, you and your brother."

"Because we thought we could get more money here. People told us America was a fine place to get money."

"But hadn't you money enough to live on at home?"

"We used to do well, sir; my father he owned some good fields, but he died when I was but six and my brother eight, and my mother could not work the land alone very well, and at last she had to sell it, and she didn't get much for it, and she grew poorer and poorer; so then my brother he got tired of working for other folk for so little pay, and he said: 'We will go to America, you and I, and make some money there and send it back to the

my brother died took it out of his bag. My brother he said she wanted to be paid for getting us our food and the medicine she gave him."

"And what did you do when he died?"

"They took him away, and I went with him to the place where they buried him, and then—I don't know, sir, what I did."

"That is three days ago. You must have had something to eat. Don't you know where you have been?"

"In the streets, sir. Yes, I've had some

Mr. Lorimer smiled.

"I think I shall take you with me into the country and see what I can find for you to do."

André caught the gentleman's hand and kissed it, and the little girl, who had been as quiet as a mouse all this time, listening to André's story, jumped joyfully now, and cried:

"Oh, you dear, good papa! I knew you would be kind to André. I think he is a nice boy, don't you, papa?"

"He seems to be, Aimée, but we shall find



mother.' And our mother she sold her house and gave us the money, and she went to live with my sister, who is married, and we came away, he and I."

"And how did he die?"

"He had a fever. The day after we came off the ship he was taken sick, and he grew worse all the time, and after nine more days he died."

André stopped, for his voice had grown choked up.

"Poor fellow, that was very sad for you," said Mr. Lorimer, kindly. "And you have none of your money left?"

"No, sir. The woman of the house where

bread to eat. I remember now, a woman in a baker's shop gave me a loaf."

"But you couldn't ask for it in English."

"No; I went in and I looked at the bread, and she gave me some."

"Poor boy, your hungry face showed what you wanted, I suppose. Well, André, I'm glad my little girl found you. And how did you come so far up-town from where you landed?"

"I don't know. I've been walking all the time straight on."

"What sort of work do you think you can do, André?"

"I can dig. I can do anything I am bid, sir."

out when we know him more," said Mr. Lorimer, smiling.

"The little lady," stammered André, "she is so good to me, so kind."

"What are you going to do with him until day after to-morrow, papa, when we go home?"

"Why, I think grandma's coachman will take care of him until then, if I ask him."

"Oh, yes, James will take care of him, won't he? Only they can't talk together."

"André will have to do without talking for that length of time, dear. He will learn English by and by. Now run into the parlor, Aimée, while I take André to James."

In a day or two André went away with his new friends to their home in the country. Mr. Lorimer had a coachman and a gardener, and he put André to helping them both in their work. He told these men that when they showed André by signs what to do they must speak at the same time, and in that way he would learn the meaning of the English words. Little Aimée, too, thought it was amusing to teach André a few words every now and then when she saw him. But at first, when she wanted a really good talk, she chatted away with him in French. She asked him questions about his country and how he used to live there, and she told him things about herself. She told him that she had been born in France while her father and mother were living there at one time, and that she had lived there until she was six years old. Her mother died when she was a baby of two years old, and her papa's sister, who lived with him, had taken care of her until two years ago, when she married and went to live in England, and her papa had decided to come home to America.

"That is the reason I have a French name," she said; "because I was born in France. Some people think my name is a very odd one, Felicie Aimée. Felicia was my mother's name, and Aimée—loved, the loved one—because my father and mother loved me so much. I think it is a nice name, don't you?"

"Yes, ma'm'selle; I think it is a beautiful one," said André seriously. "The happy loved one; that is just what you are, ma'm'selle."

André was happy in his new home, and he deserved to be, for he served his master faithfully. At the end of a year he sent his mother some money, and promised to send more another year, when his wages would be raised. By this time he could speak English well enough to make himself understood, though of course not so well as he did afterward. The other servants liked him because he was good-natured and obliging, though behind his back they sometimes made fun of what they called his "ugly face." André was not handsome, certainly, nor was he at all clever, yet he was not so stupid but that he did his work as well as any of the others, and better than some who were not so honest as he. He was not much of a talker, but he whistled about his work, and sang sometimes in his rough voice, as though he felt cheerful and contented. After a while Mr. Lorimer's coachman left him, and then André was raised to his place; and when Miss Aimée wanted to ride on horseback, and her father happened to be away, André rode behind her and watched over her. André was never so busy that he couldn't do whatever Miss Aimée wanted of him. Once he made her the prettiest summer-house that ever was seen. It was like a Swiss cottage, with a wide, spreading roof and ornamented gables, and had two narrow piazzas on it, one above another; and he carved the railings of these beautifully, and made a pair of stairs outside to go from the lower to the upper one.

"Now, Miss Aimée," he said, "you must have some pots of bright flowers on these shelves outside the windows, and a vine growing here that will climb so all the way to the roof."

"Yes, that will be lovely, André. Was your house at home like this?"

"No," said André. "But I have seen plenty such houses for people a little better off than we."

One time, when André had been several

years with Mr. Lorimer, and Aimée was fourteen or more, her father went away from home for a few days. That night André, who was sleeping as usual in his room in the coach-house, started up suddenly wide awake. He was puzzled to know what had roused him, and thought there must have been some noise. But he heard nothing, and he got up and went to look out of his little window. The first thing he noticed was a light shining very brightly from the house beyond. He stared at it awhile till he had made up his mind something was wrong, and then he hurried on his clothes and ran to the house. Sure enough, there was a light flame bursting out of a window in a wing of the house. André knew the doors were fastened; but he smashed a pane of glass in a lower window, put his hand in and unfastened the catch, and so got in the window. He rushed up the stairs, shouting to the servants, till he brought them flying out of their rooms.

"Where is Miss Aimée's room? Show it to me!" And when they pointed toward the burning wing, he cried: "Get down stairs and out of the house, and some one go to the gardener's house and bring him here!"

André ran into the wing and found the smoke and flames coming toward him along the passage. But there was a door between that part of the house and the rest of the building, and André banged that to as he rushed on, opening one door after another, till he found little Aimée, startled by the noise out of her sleep, sitting up in bed rubbing her eyes. Flames were coming into her room under the door that led into the next one. André caught the child up, pulled a blanket from the bed, and wrapping her in it carried her out of the house, telling the frightened Aimée that she needn't fear, the house wasn't going to burn down, and that everybody was safely out of it. He gave her into the charge of the cook, and then he hurried back for Aimée's clothes. By this time the gardener had come, and André begged him to go for the fire-engine, while, meantime, he himself would do what he could in keeping the fire in the wing where it had broken out.

"Take Miss Aimée away to the barn, cook, and wrap her up warm there."

"All my pretty things will be burned, won't they?" said Aimée; "the things in my room, even if the house isn't burned. Oh, André, don't go in again; you will get hurt!"

"No, I sha'n't, Miss Aimée. Go away, like a good young lady."

The end of it was that the house was saved and only a portion of the wing was destroyed, and before that André had made several journeys in and out, bringing Miss Aimée's clothes and furniture and her "pretty things" out upon the grass. He couldn't save everything, but he had worked like a hero that night.

"Papa, we ought to call him André Bonhomme, oughtn't we?"

"He is a faithful fellow, Aimée, and I am grateful indeed to him."

But André didn't think there was any need to thank him. He said he had gotten no harm except a little scorching of his hands, and of course he wasn't going to let Miss Aimée's things burn. So the wing was rebuilt and things went on peacefully as before.

André was thinking that he would like to go to Switzerland once and visit his mother, when he had a letter from his sister telling him that she was dead; and after that André felt that he should never leave Mr. Lorimer

or Miss Aimée. The little girl was grown now into a young lady, and the young lady was just like the little girl, just as kind and sweet and happy-tempered, and every one loved her. To be sure, she had everything to make her happy; still, if she had been of a discontented or selfish temper, she wouldn't have enjoyed those same things so well. By and by André noticed a young gentleman who used to come and visit Miss Aimée, and walk and ride with her, and at last he heard the servants say that he was going to marry her. André thought a good deal about it, and one day he said to Aimée's father:

"Sir, is Miss Aimée going to be married?"

"Yes, André, she is. Why do you look so sober about it? Do you think no one is good enough for Miss Aimée?"

"Yes, sir," said André, seriously. "Why does Miss Aimée want to marry, sir. She is happy as she can be with you."

"Yes, André, she is happy; but I shall not live so long as she, and I shall be glad that she has some one else to love and care for her."

"Is he a very good, kind gentleman, sir?"

"I think he is, André."

"I hope you are sure, sir. If he didn't make her happy, I——" André stopped and turned off to his work.

"You wouldn't feel kindly to him if that were so, eh, André?"

"I should want to drown him," said André, shortly. "I beg pardon, sir, you made me talk so."

Mr. Lorimer laughed and turned away.

Now, it was but six weeks afterward that Mr. Lorimer was taken ill and died. André mourned him silently. About a week after his death, Aimée sent word to André that she wished to speak with him. He went to the room where she was, stepping softly as though a sound might hurt her. When Aimée looked up and saw André's sad face, she burst into tears.

"O André, dear papa!" she said. André fell down on his knees before her.

"Dear Miss Aimée," he said, his eyes full of tears, "don't grieve so for him! Think how unhappy that would make him. He has gone to heaven to the good Lord, and he will be so happy there if you will only let him."

Aimée wiped her eyes.

"I know that, André, but I forget sometimes, and think only of myself. You know it is the first trouble I've ever had. But it is good of you, André, to make me remember him in that way. There! dry your eyes, or I shall cry again. Sit down there and I'll tell you what I wanted to say to you."

André obeyed her.

"I am going away to-morrow to stay with my grandmother," Aimée went on. "I shall live with her for the next six months, and the servants will leave too, except the gardener and you, André. I want you to stay in the house and take care of things. Grand-mamma says that is best for the present. And by and by, André, when I am married, you are to come and live with me."

André gave a great sigh of relief. He was not going to lose his Miss Aimée. So when Aimée bade him good-by the next day he was able to answer her cheerfully.

And so it came about as Aimée said it should. When she married, her husband took André into his service, and André remained his dear mistress's faithful friend and servant many, many years.

A STORY OF LENT.

The next evening mamma began by reading a chapter from a little book which Papa Britchart had given her for every day in Lent. When she had finished reading, she said:

"You see, children, it says that in our self-denials we should choose our weakest point: that we must see that the Cross is really laid on somewhere. Now, you have given up a half-hour of every day to God, and I think you will be willing to add some other self-denial to this. Is mamma wrong in thinking so?"

"No, mamma," said Berta, "at least, I will."

"An' so'll I," added Alice.

But Jack was not so ready to respond.

"It's bad enough not to get any time to play," he said, at last; "specially when a fellow gets kept after school."

"Den 'ou ought to be a dooder boy," suggested Alice.

"What will you give up, little girl?" asked mamma, laying her hand on Alice's curly head.

"Tellin' stories," answered Alice, with great decision.

"Alice has attacked her weak point, like a little general!" exclaimed mamma. "But she must fight very bravely if she means to conquer."

"I'm doin' to fight awful hard," said Alice, doubling her little fists.

"And what will you do, Berta?" asked mamma.

Berta did not answer right away; and Jack said, rather crossly:

"Oh, Berta can't think of any weak points; she's always the good one."

"Oh, Jack!" exclaimed Berta, just ready to cry, "how can you say so? You know I don't think I'm good. I make mamma so much trouble by lying in bed in the morning, and never being ready when the breakfast-bell rings, and I'm always keeping everybody waiting. I was trying to make up my mind to say I'd go to church every morning at half-past six o'clock."

"Pshaw!" cried Jack. "You can't do it, Bert."

"Well, I'll try, anyway," replied Berta.

"And hasn't my Jack thought of any fault which he wants to conquer?" asked mamma, a little sternly, for she felt sorry to hear him speaking so roughly to his sister.

"I s'pose I've got to give up something to eat," answered Jack; "so I'll give up candy."

"Why, Jack Bithart!" exclaimed Alice, "dat's not hard one bit, for mamma hardly eber lets 'ou eat tandy anyhow."

Jack grew very red in the face and suddenly began to cry.

"I knew I'd got to come to it," he sobbed.

"I've got to give up the little tarts."

Mamma felt very sorry for her boy, for she knew that the little tarts which Becky always made once a week for the children were the greatest treat that Jack could have.

"There's my brave boy," she said, kissing him; and when Alice came to wipe away his tears with her own little handkerchief he held up his head and looked as bright as a May morning after a shower.

"You have all made me very happy," said mamma; "and now, can any of you tell me what this self-denial is called?"

"Isn't it fasting?" asked Berta.

"Getting up early and keeping from telling stories isn't fasting," said Jack, looking very wise.

"Oh, yes, it is," said mamma. "Don't you remember what papa read to us last night? The last verse says:

"Yet, Lord, instruct us to improve our fast
By starving sin, and taking such repast
As may our faults control."

Alice starves her sin when she will not yield to the temptation to tell what is not true; and Berta hers when she mortifies the flesh by jumping out of bed at six o'clock in the morning."

"I'll bet she can't keep it up!" said Jack.

"I think you're a horrid boy!" exclaimed Berta, losing her temper for a minute. "If you talk so you'll make me get up early just to spite you, instead of doing it to be good."

"Now, Jack," said mamma, "I want you to come here and look right into my eyes while I tell you something. Away down in your heart there is a little evil spirit that is fighting yet against giving up. It didn't want to give up the tarts, but it had to do that because my Jack was a brave boy; and now it tempts you to lay a stumbling-block in your sister's way."

"What is a stumbling-block?" asked Jack.

"You know," said mamma, "that, as little Christians, you are climbing from the low, evil things of the flesh to the high things of God; and when any one does or says anything to make the climbing harder for you, then they are laying something in the way for you to stumble over, and that must be a grievous sin in the eyes of God, who is watching every one of us as we toil up toward Him. St. Paul says: 'Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.'"

"Dere's de tea-bell," said Alice, turning away from the fire which had been toasting her cheeks till they looked like two red coals.

Jack was more gentle to his sisters during the rest of the evening, and mamma hoped that he had driven the evil spirit out of his heart.

NORTHERN TEXAS.

DALLAS — *The Cathedral Schools.* — These schools for boys and girls, under the charge of the Rev. J. F. Hamilton and Mrs. Hamilton, have increased so greatly in size as to make it impossible to accommodate both in the old church, where their sessions have been held heretofore. The building is well adapted for the boys' school, but it is necessary to find other accommodation for the girls. In the meantime many Church children are sent to schools not in the care of the Church. Eligible property can be purchased for \$8,500, valued at twice that amount, if the necessary money can be procured. The location of the property is in every way desirable. The house is substantially built, with many large and well ventilated rooms, and with sundry modern conveniences. The title is undisputed, and possession can be had at once. To ensure success it is imperative that this property be purchased. The schools have excellent teachers, who are faithfully trying to overcome the many difficulties to which they are subjected in attempting to teach in a part of the old church. The school is in every respect a Church school. Daily prayers are said with the children in the cathedral, and Church history is one of the regular studies. The promoters of the school have no money with which to make the purchase so necessary to the welfare of the girls' school, and ask for contributions from Church people for the purpose. Communications may be addressed to the Rt. Rev. A. C. Garrett, D.D., bishop of the diocese, or the Rev. Stephen H. Greene, dean of the cathedral, Dallas, L. Box 142.

NORTHERN CALIFORNIA.

BISHOP WINGFIELD. — The election of Bishop Wingfield, of the missionary jurisdiction of Northern California, to fill the vacancy caused by the decease of the late Bishop of Louisiana, is an event of no little importance to the Pacific coast, and his possible and probable acceptance suggests several grave problems for solution: Will the jurisdiction of Northern California return to the oversight of Bishop Kip, or will another missionary bishop be appointed? What will become of the schools—St. Augustine College and St. Mary of the Pacific—under his control? Will Northern California consent to part with Bishop Wingfield? It is generally understood that the appointment of a missionary bishop in the State of California to exercise episcopal oversight within the diocese of another bishop was looked upon as anomalous at the time of Bishop Wingfield's appointment by the House of Bishops, and the constitutionality of the measure was seriously questioned. It seems probable, therefore, should Bishop Wingfield decide to accept the bishopric of Louisiana, that Northern California will be reabsorbed into the Diocese of California, and be restored to the oversight of the Right Rev. Bishop Kip. That it would be practicable for one bishop to perform the proper duties of his office—the visitation of the churches and the confirmation of members—throughout the State must be evident from the comparatively small number of parishes and mission stations in the State, and from the fact that both bishops at the present time are mostly occupied in work which does not pertain properly to their high office, Bishop Kip being rector of the church of the Advent, and Bishop Wingfield being rector of the church at Benicia and of both the Church schools located there. That the work performed by both these bishops is good Christian work will not be questioned; but that a bishop, according to all the traditions of that high office, should be occupied practically as pastor of a single flock, or as the head of a college, charged with its constant care and the administration of its discipline, seems to be a diversion from the special duties which belong to the office. The Church should not exact of its bishops such services, nor accept them, for they can be performed by others; and the work of visitation and general oversight cannot.

One bishop for California would probably suffice, and more unity and efficiency in the Episcopal Church of California would possibly result from the solidarity of the Church in this State. The effect of Bishop Wingfield's acceptance of the bishopric of Louisiana on the schools at Benicia is likely to prove very disastrous. It is well known that although Bishop Kip is the nominal or official head of St. Augustine College, Bishop Wingfield is practically its head, that he has carried it on his shoulders for the last three years, both financially and otherwise, and has expended a large amount of his personal resources in paying the interest on its debt and in meeting its current expenses.

The departure of Bishop Wingfield, therefore, would be likely to give a severe shock to the college. St. Mary's School is the bishop's own property, and is sustained by him. The withdrawal of his support would jeopardize its future, unless the Diocese of California should assume the responsibility of its maintenance.

Whether the jurisdiction and churches of Northern California will interpose any formal protest against the bishop's relinquishment of his present charge is doubtful.

The coöperation of the clergy and laity of his jurisdiction has not been very hearty, and the bishop has been allowed to stagger under a heavy load of care and expense in connection with the schools without much sympathy or assistance. Whether he would have received more in the exercise of his more appropriate episcopal duties, can hardly be determined.

Bishop Wingfield's eminent fitness for the oversight of the Diocese of Louisiana is recognized by all. By birth, education, and sympathy a Southern man, the field would be especially congenial, while his gifts as an impressive, powerful, and eloquent pulpit orator would render him a most acceptable and popular bishop in that State, and especially in New Orleans, which would, of course, be the seat of his diocesan jurisdiction. It is doubtful if Bishop Wingfield is excelled as a preacher by any bishop in the country—his rhetoric, voice, delivery, manner, and gestures being almost faultless and his orthodoxy most unquestionable. — *San Francisco Evening Post.*

PARAGRAPHS.

THE Rev. A. R. Graves, of Littleton, N. H., ascended Mount Washington recently, and spent a night on the summit. The local press give graphic accounts of his adventures.

THE American Bible Revision Committee held its monthly meeting week before last in New York city. The Old Testament company revised the Books of Kings and Chronicles a second time; the New Testament company completed the final revision of the Gospels.

CHLOROFORM as an anaesthetic has become much more dangerous to use of late years by reason of adulterations in its manufacture. M. Perrin, a French physician, recommends his colleagues to rectify their chloroform by Regnault's process, and thus prevent accidents caused by the presence of adulterants.

A CORRESPONDENT of the *Railroad Gazette* announces that the Erie railway has reduced its oiling expenses from \$5,000 to \$1,000 a year by using paraffine on passenger-car journals, and has reduced the number of hot journals from 535 to 332. It is now used during the winter months without the addition of any other oil, but it is found that in summer it becomes so limpid that it is hard to keep it in the axle boxes. During the summer months it is therefore mixed with some other lubricant to give it more "body."

A STORY comes from St. Petersburg which is pretty enough to bear repeating. Not long since a government functionary died in utter destitution, leaving without friends or relatives two small children. One of them was a boy about seven years old. Alone, without food or money, with his little sister crying for bread, he wrote on a piece of paper as a last resort the petition: "Please, God, send me three copecks to buy my little sister a roll." This he carried to the nearest church to drop it into an alms-box and start it on its way to heaven. A passing priest, seeing him trying to put the paper in the box, took it and read it, whereupon he carried the children to his house, fed them and clothed them. The next Sunday he preached a sermon on charity, in which he alluded to the incident. The collection that followed amounted to nearly \$1,000.

REFERRING to the common phrase, "When Greek meets Greek," etc., the *Librarian* says: "It is strange that this misquotation has obtained so wide a currency. It is stranger still that the meaning of the passage seems to have been totally misunderstood, or rather reversed. Into this vulgar error no less a character than the London *Punch* has fallen. In the last half of the year 1872 *Punch* gives what is called in the index, 'a large engraving,' representing two men, with swords drawn, in conflict; beneath this are the words at the head of this article. Now, every one knows that the correct quotation from Lee's tragedy of 'Alexander the Great' is, 'When Greeks joined Greeks then was the tug of war.' This passage, which is true to history, comes from the mouth of Clytus, in the play, who, when drunk, is chaffing Alexander, for which he was killed by the latter, but the blunder lies in supposing the allusion to be to that of a conflict between Greek and Greek."

ACCORDING to Prof. J. Lawrence Smith, good kerosene should have the following characteristics: 1, the color should be white

or light yellow, with a blue reflection; 2, the odor should be faint and not disagreeable; 3, the specific gravity, at 60 degrees Fahr., ought not to be below 0.795 nor above 0.84; 4, when mixed with an equal volume of sulphuric acid of the density of 1.53, the color ought not to become darker, but lighter. A petroleum that satisfies all these conditions, and possesses the proper flashing-point, may be regarded as pure and safe.

MONSIGNOR ANZINO, the priest who holds the honorable and delicate post of chaplain-ordinary at the Quirinal, is a man of ever-ready wit. It is said that a visitor called his attention to the smallness and meanness of the symbolical figure of faith, on the catafalque of King Victor Emmanuel, at the Pantheon, observing that, as it was destined to be placed at so great an elevation, the artist should have supplied a much larger statue. "Its size is most appropriate," replied the monsignor. "I was very careful on this point, and gave the exact measure of the figure which I required." "And why, pray, is it so small?" asked his interlocutor. "You see," answered Anzino, with his Italian smile, "it is a modern statue of Faith, and I thought that it ought to correspond with the very meagre proportions of modern faith. When Faith grows bigger she shall certainly have a bigger statue, if I am alive, and have the ordering of the business."

A CORRESPONDENT of *Notes and Queries* writes as follows about the "Merrythought": Dr. Johnson says: "Merrythought (merry and thought), a forked bone on the body of fowls; so called because boys and girls pull in play at the two sides, the longest part broken off betokening priority of marriage."

'Let him not be breaking merrythoughts Under the table with my cousin.'—Echard." Now is the etymology after all such plain sailing? One cannot help suspecting some corruption. The explanation is after all only faintly appropriate. In Berkshire children call this the "wish-bone," and then the one who breaks off the longer half gains what he or she wished for. At any rate, the bone has been called the "merrythought" in England since 1611, and probably long before. The French children seem to have associated quite another idea with this, as see Cotgrave: "*Lunette*, the merrythought; the forked craw-bone of a bird, which we use in sport to put on our noses. *Lunettes*, spectacles." In Holland the merrythought seems also to have been used to play at spectacles with, "*Bril*, a pair of spectacles. *De bril van een vogel*, the merrythought of a fowl" (Holtrop, 1801).

A CORRESPONDENT of the *Baseler Nachrichten* calls attention to the entire disappearance of the Romanisch language in the district of Samnaune, in the Grisons. The Commune of Samnaune is in the Austrian Tyrol, situated in a mountain valley, 6,000 feet above the level of the sea, and almost cut off from the world. The inhabitants fetch their daily supply of provisions from Martinsbrück, on the other side of the Inn, and for the greater part of the distance, seven hours in all, they have to carry everything on their backs up the steep mountain paths. They get their letters from the Austrian village of Rauders, which involves a walk for the postman of ten hours, four thither and six back. Fifty years ago the members of the commune met together, and, being of opinion that German was on the whole a more desirable language for the ordinary purposes of life than their mother-

tongue, they resolved thenceforth to speak German only and to teach it to their children. So thoroughly has this purpose been carried out, that, with the exception of a few old people, the Romanisch speech has been completely forgotten by the inhabitants of the valley.

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Contributions in behalf of the work of the Church in Mexico are earnestly solicited, and may be forwarded to the treasurer of the league aiding that work, Miss M. A. STEWART BROWN, care of Brown Bros. & Co., 59 Wall Street, New York.

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